ROYAL ASIATIC
SOCIETY

THE ANCIENT HISTORY OF INDIA

From Manu I 7864 B.C. to the close of
Sri Harsha Vardhana Siladitya's reign 646 A.D.

BY
ARYASOMAYAJULA SOMAYAJULU,
VIZAGAPATAM.

1993 V.S. (1935 A.D.)

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WITHDRAWN

BY
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DEDICATION.

శ్రీమన్మహా విశ్వవిశ్వంభరామూల్య నైర్మల్య కైవల్య మై నొప్పారు శ్రీవైకుంఠపురంబులో దివ్యసౌధాంతరోత్తుంగ సింహాసనంబందు కొల్వుండి నిర్జరానీకముల్ కొల్వగా కార్య సంధాతయై ధాతతోకూడి మానీంద్రవర్యుల్ నుతుల్సే యగా మేలౌ వరంబుల్ కటాక్షించి శోభిల్లు నీసద్యశంబు వర్ణింప ఫణీంద్రాదులు జాలరో పద్మపత్రాక్ష లోకంబులుల్లోల కల్లోలమైనట్టి వారాశిచే మిన్ను మన్నేకమైయుండ మత్స్య రూపము దాల్చి వేదముల్ హరించినట్టి యాసోమకుఁజంపి యాసత్యవ్రతుని నావపై నెక్కించి కాపాడి హిమాద్రిక్ చేర్పవే వారాశిలో క్రుంగినట్టి యాధరణీతలంబు వరాహ రూపంబుతో పాతాళంబు కేగి తొల్లింటిచందంబునఁ నిల్పి నీపై వైరమూనినట్టి యా హిరణ్యాక్షునిఁ కొమ్ముచే గ్రుమ్మి సద్యజ్ఞవారాహవిఖ్యాతి గైకొంటివి నరసింహంబవై కనకకశిపు నిఁ జంపి నీదు భక్తుండైన ప్రహ్లాదునిఁ గాచి కూర్మం బవై మందరాద్రి నీటిపై నిలపి వామనుండవై బలినడంచగా సురలచే చీకాకుపొందినట్టి యాదానవుల్ భృగుపత్ని మ్రోల కుఁ పారగా చక్రంబుచే నామెశిరంబు త్రెంచి యయోగీశ్వ రునిచే సప్తవారముల్ భువి మనుజుండవై జన్మింపశాపంబొంది

వత్తాత్రేయుండవై జన్మించి తపంబొనర్చి బుద్ధుండవై పాషం
డోపదేశంబుచే త్రిపురదైతేయులక్ చెరచి పరశురాము
డవై క్షత్రాంతకం బొనర్చి రాముండవై రావణుక్ జంపి
విభీషణుక్ బ్రోచి కృష్ణుండవై భూభారముడిపి మరల బుద్ధుం
డవై బౌద్ధసంరక్షణంబుగావించి అధర్మప్రవృత్తులైన జనుల
జూచి ధర్మసంస్థాపనంబుసేయ కల్కివై జన్మింపనున్నావు శ్రీ
నాథ నాచే రచియింపబడిన యీవిశ్వచారిత్రమ్ భక్తితో
సమర్పించుచున్నాడ నన్ను కటాక్షించి కరుణతో గైకొనుము
శ్రీహరి నమస్తే నమస్తే నమః.

A. SOMAYAJULU,
1993 V.S. (1935 A.D.)

PREFACE.

The procedure adopted in this book has been explained so fully in the introduction that nothing more need be explained by way of preface. The histories now taught in Indian schools written by Indian authors based on the original history written by Vincent. A. Smith together with other theories of the Western scholars regarding Hindus begin actually from the invasion of Alexander the Great. The Indian student is altogether kept ignorant of the several dynasties which ruled India before Alexander. They also begin with an Aryan conquest of India. From this the Indian student is made to understand that India was a land of slaves conquered and ruled by foreigners from the beginning of creation.

Many countries like Persia, China, Egypt Europe, etc., were all colonized by Aryans or other foreigners and the mythologies of these countries permit their foreign origin. But that foreign origin was not taught to their young boys from childhood in any of these countries. Not even one verse in the Hindu literature admits of the foreign origin of the Hindus. None of the Hindus except the few English educated and England returned gentlemen know anything about this foreign origin.

But this theory of the foreign origin of the Hindus which is really a poison, is poured down

the throats of young boys in schools from their childhood. Some histories like that of K. A. Viraraghavachariar mention something about Rama and jump into the history of the Pandavas and then run up to the times of Alexander and the Mauryas.

The foreign origin of the Hindus was taught to me in my eleventh year while I was reading in the first form. When I explained to my elders how we came from Central Asia, they all rebuked me. Then I began to realize that there is something wrong in the history taught to me in the school. I was hearing stories of Hindu kings who conquered the whole earth but I could not find even their names in the history taught to me in the High school. I was told that the accounts of kings, whose stories are told in public performances, will be found in the Puranas. Next I began to read Puranas and to my wonder, I found that none of the Hindus came from outside India and on the other hand I found that the whole earth was occupied by people born in this coutry and that the whole earth was in former days ruled by Hindu Rajas. Next I began to collect information regarding the history of India.

From this I came to the conclusion that the Hindus did not come from outside India and that the Hindus colonized the whole of Asia and Europe. Some European scholars say that the Caucasus mountains were the original home of the Aryans probably because they are very near to Armenia, the supposed abode of Adam and Eve. The Caucasian theory is simply a modified form of the Adamite theory of the Christian monks. Professor

Sayce in his work "The Ancient civilization and the vanished glories" says that the early Sumerian or Aryan immigrants into Babylonia spoke an aggultive language possibly Sanskrit like that found in the Rigveda. In the Sumerian language there is a word "Kar" which means country. It also signifies mountain or east. This clearly indicates that the range of mountains on the eastern or Median frontier and what lay beyond it always passed with them for their true country. Hence the Aryans were not at all Caucasians. As they were an eastern people, they must undoubtedly be Indians. I read the "Historians History of the world" and works of Professor Max Muller and others but could not find any substantial reasons for the Central Asian home of the Aryans. When all the English educated Hindus think that they came from Central Asia and if one man like myself say that Aryans were natives of India who will accept my statement? This question greatly perplexed my mind for a long time.

The Rigvedic India published by Professor A.C. Das of the Presidency College, Calcutta, afforded some material for disproving the Caucasian, Central Asian, Circumpolar and other theories. But this author takes the Punjab and the North west of India as the original home of Aryans. I cannot Agree with him in this respect. The Punjab and the North West are like the highlands of Scotland. These Highlanders resembling the highlanders of Scotland were always under the control of the kings of the Gangetic plain. The "Hindu Superiority" by Rao Bahadur Harbilas Sarada afforded

some material for explaining how the Hindus colonized the whole of Asia and Europe and also parts of other continents. This author takes the Gangetic plain as the original home of the Aryans. It is not possible to separate the Himalayas from the home of the Aryans or the Gangetic plain from the Himalayas. Many of the Patriarchs of the several sects of the Hindus came from the Himalayas. The Aryans were originally mountaineers. After they descended to the Gangetic plain they became a pastoral people and it is only after becoming a pastoral people that they migrated to the other parts of Asia and Europe. It is more suitable to say that the Himalayas were the original homes of the Aryans or the southern slopes of the Himalayas and the Gangetic plain may be taken as the original home of the Aryans.

As regards the history of India before the Mahabharata battle I narrated it according to the Puranas as there are no other evidences. The names of the kings, their wars and conquests only are given as far as they can be believed by modern people. The history of every country begins with mythology. The histories of Greece, Italy, Egypt, Babylonia, Persia, China, etc., were all based on mythologies to some extent or other. We cannot separate mythology from history altogether. All the dynasties which ruled India after the Mahabharata battle are descended from the dynasties which ruled India before the battle. Hence the history of the kings before the Mahabharata battle forms the foundation for the early period of Indian history although it does not contain dates.

The dates given by the Hindus for Buddha, Asoka, Kanishka, Sankara, etc., and those given by European historians differ by centuries. The dynasties given in the Puranas have been shown as contemporary dynasties assigning wrong dates for them. This is due to the fact that European historians assumed Chandragupta Maurya as contemporary of Seleukus. Sir William Jones conjectured that Maurya Chandragupta was identical with Sandrocottos of the Greek writers. This was confirmed afterwards by Lassen, Wilford, Wilson and Max Muller. Some historians placed Maurya Chandragupta's accession in 312 B.C. the beginning of the Seleukidan era.. Vincent. A. Smith placed it in 322 B.C. one year after Alexander's death and calculated all dates in Indian History taking that as the basis. This is most absurd.

In the Jain traditions it is stated that Mahavira, in his previous life, was born as king Nandana, son of Nandi-Vardhana, king of the City of Svetatapatra in the eastern country. Svetatapatra referred to is Pataliputra. The eastern country is Magadha. Nandi-Vardhana is the 9th king of the Sisunaga dynasty which ruled over Magadha. Nandana is Maha Nandi, the 10th or last king of the Sisunaga dynasty. This Maha Nandi was therefore in his next life born as Mahavira. Whether Mahavira had the power to remember his previous births or not, it is true that Mahavira or the Jains in the days of Mahavira knew that two kings called Nandivardhana and Nandana (Maha Nandi) ruled over Magadha before Mahavira was born. Hence Mahavira must be placed sometime after the close of the Sisunaga dynasty. As

Buddha lived during the reign of Bimbisara, the 5th king of the Sisunaga dynasty, Mahavira cannot be the predecessor or even the contemporary of Buddha as stated by the western scholars. Buddha lived several centuries before Mahavira. The European historians converted the father into a son and the son into a father. Mahavira was stated to be a contemporary of Srenika, king of Rajagriha Srenika's son was Kunika. His son was Udayee. European scholars assumed that Srenika, Kunika and Udayee were identical to Bimbisara, Ajatasatru and Udayee the 5th, 6th and 8th kings of the Sisunaga dynasty. This is a hasty conjecture and most absurd. Srenika, Kunika and Udayee were petty chiefs of Rajagriha, the old capital of Magadha subordinate to the imperial sovereigns ruling at Pataliputra after the Saisunagas. Mahavira lived from 599 to 527 B.C. Even supposing that Mahavira was a contemporary of the Nanda kings, the Nanda dynasty must be placed from 616–500 B.C. and the accession of Chandragupta Maurya should be about 500 B.C. Hence he cannot be the contemporary of Seleukus Nikator (303 B. C.) Hence the conjecture of Sir William Jones identifying Chandragupta Maurya with Sandrocottus is quite absurd.

Kalhana in his Rajatarangini says that, 2330 years have elapsed from the accession of Gonanda III, king of Kashmir, to the date on which he completed Rajatarangini.

प्रायः तृतीयगोनन्दादारभ्य शरदातथा ।
द्वे सहस्रे गते त्रिंशदधिकं च शतत्रयं ॥

Before Gonanda III a prince named Abhimanyu ruled over Kashmir and before him Kanishka ruled. Allowing 20 years for the reign of Abhimanyu and 50 years for the reign of Kanishka, the date of Kanishka's accession will be 2400 years before the date of completion of Rajatarangini. Kalhana wrote his Rajatarangini in the year 1070 of the Salivahana Saka (expired) *i.e.*, 1148 A.D. Hence the date of Kanishka's accession should be 2400—1148 = 1252 B. C. Kalhana says that between Asoka and Kanishka four kings ruled over Kashmir. Allowing 150 years for the five kings including Asoka, the date of Asoka's accession should be roughly 1402 B.C. Allowing 50 years for Bimbisara and Chandragupta, the accession of Chandragupta should be roughly 1452 B.C. Hence Chandragupta Maurya cannot be the contemporary of Seleukus. Hence the writings of the western scholars are most unfounded and absurd. Such irresponsible and hasty conclusions should not be taken as the basis for calculating dates in Indian History.

Orthodox Hindus calculate the date of the Mahabharata battle to be 3139 B C. from astronomical data contained in the Mahabharata regarding Bhishma's death etc and calculate the dates in Indian History taking that as the basis. This method is somewhat tedious and round about. I have identified Chandragupta II (Vikramaditya) of the Gupta dynasty as a relative and contemporary of Pratapaditya of Kashmir who ruled from 256—224 B.C. Taking that Chandragupta II ascended the throne of Magadha two years before *i.e.*, in 258 B.C. all dates in Indian history can be safely calculated

taking this as the basis. This new method of calculating dates in Indian history adopted in this book is purely derived from Indian material and Indian sources. As per dates calculated on this basis, Samudragupta should be taken as contemporary of Seleukus Nikator.

In the "Account of Indica" by Megasthenes and Arrian it is stated that from Father Bachchus who invaded India first, to Sandrokottus, the contemporary of Seleukus Nikator 153 kings ruled over the Indians. If Sir William Jones or his followers had tried to understand who these 153 kings were they would not have committed the blunder referred to above. During the reign of Bahuka, the 35th king of Ayodhya, a foreign invasion took place. Probably Bahuka was the contemporary of Bachchus. Dionysos also invaded India. While Sri Krishna was in Mathura a Yavana king besieged Mathura with Jarasandha. Sri Krishna and Bruhadbala, the 84th king of Ayodhya who died in the Mahabharata battle, were probably the contemporaries of Dionysos. Arrian says that Herakles lived 15 generations after Dionysos and that he was born amongst the Indians. Herodotus also says that Hercules was a Hindu prince. As Tod has observed Her-cul-es means lord of Hari's family. Hence Herakles may be a Yadu prince 15th in descent from Sri Krishna. From Bahuka to Bruhadbala 50 kings ruled over Ayodhya. From Somapi, who was crowned king of Magadha after the Mahabharata battle, to Samudragupta 100 kings ruled over Magadha. Hence from Bahuka, 35th king of the Solar race, to Samudragupta 150 kings ruled over the Indians. Hence

Samudragupta is identical with Sandrokottus, the contemporary of Seleukus.

The Greek historians wrote that Sandrocottus had intimacy with the queen of Magadha and that with the assistance of the queen he killed the king and ascended the throne of Magadha. This account does not refer to Chandragupta Maurya but it refers to Chandragupta I, the founder of the Gupta dynasty.

The Greek historians also wrote that Sandrocottus quarrelled with his father and left Magadha and having collected armies, he invaded Magadha, killed his father and became king of Magadha. This account does not refer to Chandragupta Maurya at all but it applies to Samudragupta exactly.

The Greek historians also wrote that Sundrocottus marched over the whole of India with an army of 600 thousand men. Chandragupta Maurya was simply a puppet in the hands of Chanakya. No deeds are attributed to him. He was a nominal king and the real ruler was Chanakya. Hence this account also refers to Samudragupta who overran the whole of India from Cape Comorin to the Himalayas.

The Greek historians also wrote that Seleukus contracted a matrimonial alliance with Sandrocottus. There is nothing to prove that Chandragupta Maurya married a Greek princess. The Allahabad inscription of Samudragupta's conquests states that Samudragupta received a daughter in

marriage from a foreign king in the North West. Hence this account also applies to Samudragupta.

For the above reasons Samudragupta is identical to Sandrocottus of the Greek historians and he was the contemporary of Seleukus Nikator. The three names Sandrokottus, Sandrocyptus and Sandrocottus referred to by the Greek historians apply to Chandragupta I, Samudragupta and Chandragupta II of the Gupta dynasty.

Mr. Troyer in his edition of Rajatarangini has condemned the identification of Maurya Chandragupta with Sandrocottus and pointed out that one of the Chandraguptas of the Gupta dynasty should be taken as Sandrocottus. Mr. Coopiah, a first grade pleader, in his "Ancient History of India" also pointed out that one of the Chandraguptas of the Gupta dynasty should be taken as the contemporary of Seleukus Nikator. Mr. T. S. Narayana sastri Avl., B.A., B.L., Advocate, High Court, Madras, in his "Age of Sankara Appendix I Magadha kings" stated that Sandrocottus of the Greek writers should be identified with Samudragupta. But, on account of bad days for the Hindus, European as well as Indian writers have not cared to consider the suggestions of the above scholars and persisted in adopting the hasty and wicked conjecture of Sir William Jones as a universal truth. Mr. N. Jagannadha Rao Pantulu, B.A., B.L., Pleader, Narasaraopeta, Guntur district, in his "Age of the Mahabharata war" has also pleaded that Chandragupta I, founder of the Gupta dynasty, should be taken as the contemporary of Seleukus Nikator.

If Samudragupta is accepted as Sandrocottus referred to by the Greek historians there will be no conflict between the Hindus and European writers regarding dates. The object of writing this book is to bring in harmony between the Political history of India and the several works in Sanskrit literature and other traditional records of the Hindus, Buddhists and Jains.

In writing this book I have consulted the histories written by James Mill, Vincent A. Smith, Annals of Rajasthan by Colonel Tod, Historian's History of the world, Indian Architecture by A. V. T. Ayer & sons, Hindu superiority, Rig Vedic India and several other Indian Histories and world histories, the Vayu, Vishnu, Brahmanda, Bhagavata, Matsya, Bhavishya, Bhavishyottara and other Puranas. My thanks are mainly due to Brahma Sri, Sri Paravastu Lakshmi Narasimha Swami garu of Vizagapatam who furnished me with the various works in Sanskrit literature and the required information contained therein and who kindly took pains to correct the proofs and also to M. R. Ry., Vavilla Venkateswara Sastrulu Garu who has taken pains to print the book patiently.

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CONTENTS.

		PAGE.
	INTRODUCTION	1
	Aryans	2
1	Caucasian theory	2
2	Eastern European theory ...	3
3	Circumpolar theory	4
4	Central Asian theory	7
5	Aryan home in the Himalays ...	15
	Hindu colonization of the world ...	19
1	Media, Persia, Bactria & Afghanstan...	19
2	Babylonia and Chaldea ...	21
3	Palestine	23
4	Syria	25
5	Arabia	25
6	Phœnicia	26
7	Assyria	26
8	Asia Minor	27
9	The Cancasus region	28
10	Egypt	28
11	Greece and Italy	30
12	Germany and Central Europe ...	31
13	Great Britain	32
14	Scandinavia	33
15	Siberia	34
16	Central Asia and Turkistan ...	35
17	China and Eastern Asia ...	35

		Page.
18	Australia	36
19	America	37
20	Conclusion	40
	Antiquity of the Hindus	45
	REMOTE PERIOD.	
	Swayambhuva (Manu I) ...	47
	Priyavrata's dynasty	49
	Swarochisha (Manu II)	57
	Uttama (Manu III)	58
	Thamasa (Manu IV)	58
	Raivata (Manu V)	58
	Uttanapada's dynasty	58
	Chaakshusha (Manu VI)	60
	Daksha II	62
	ANCIENT PERIOD.	
	Danavas and Daityas	64
	Purandara (Indra)	66
	Vaivaswata (Manu VII)	67
	Solar race	68
	Lunar race	84
	Magadha kings	93
	EARLY PERIOD.	
	Introduction	95
	Puranic quotations	127
	Table of Kashmir kings	141
	Table of Indian kings	145
	Pandava dynasty	151
	The Solar race	157
	Barhadratha dynasty	161
	Pradyota dynasty	164

	Page.
Saisunaga dynasty	165
Nanda dynasty	167
Maurya dynasty	168
Turushkas	174
Sunga dynasty	178
Kanva dynasty	180
Andhra dynasty	181
Revival of Jain religion	188
Revival of Hindu religion... ...	189
Gupta dynasty	192
Pahlavas	202
Greeks, Parthians, Sakas & Kushans ...	207
Vikramaditya's dynasty	214
Salivahana	217
Kings of Indraprastha	219
Kings of Saurashtra	223
The Hun invasion	225
Yosadharma	226
Sri Harsha Vardhana Siladitya ...	229

ABBREVIATIONS USED.

B. V.=Before Vikrama Saka (era).

V. S.=Vikrama Saka (era).

B. C.=Before Christian era.

A. D.=Anno Domini (Christian era).

S. S.=Salivahana Saka (era).

INTRODUCTION

It has become common with European scholars as well as Indians to say that India has no history and that the Europeans have done something in writing a history for India. The history now taught in Indian schools is but simply an account of the conquest of India by Mohammedans and the British occupation of India. Very little has been said about the Hindu period or about Hindu kings of India under whom Hindu civilization reached its zenith. The histories written by western scholars like James Mill, Vincent A. Smith etc., begin with a period when India decayed and became divided into petty kingdoms ruled by powerless kings confining themselves within the borders of India.

Erroneous conceptions:—One of the many false conceptions of Indian history held by European historians is that the civilized Hindus of India comprising of the four castes came from outside India as conquerors and colonized India some 3000, 5000 7000 or 10,000 years back. Before we proceed with the history of India, it is our bounden duty to discuss whether the so-called foreign origin of the Hindus

is true. The most important questions regarding the history of India and the value or utility of the sacred Vedas, Puranas and other works on religious literature are easily given up by the Hindus to be dealt with completely in accordance with the fancy of the western antiquarians.

Aryans.—According to the science of comparative philology that the Hindus, Persians, Greeks, Italians, Celts, Slavs, Leithunians, and Germans speak dialects which belong to a common family of speech is no doubt a clear proof to show that they all belong to one Aryan family living at some remote period in the same home and that they migrated in different directions to different countries.

I. *Caucasian theory* :—Some European scholars who have ardent faith in the Adamite theory of their Holy Bible have ventured so far as to say that the Aryan race was none other than the Adamite family that lived in the Caucasus region and that it spread over all civilized countries of the world. But by the time the Adamites multiplied and migrated to other countries, the Egyptians Babylonians and Persians were in a high state of civilization and the Adamites were completely repulsed in Egypt. Thus the Caucasian theory has failed to prove that the neighbouring nations at least were aryanised by the Caucasians. The Bible also says that the Israelites travelled from the land

of the east. It must be either Persia or India. Hence the Aryans were not at all Caucasians.

II. *Eastern European theory*:—Some European scholars are fond of saying that the Aryans were a pastoral people maintaining herds of cattle and sheep and that their original home must be a big plain country and that the plains of Eastern Europe as they present such a home, should be the cradle of the Aryan race. Simply because the Aryans maintained flocks of sheep and cattle, it is not necessary that they should be the inhabitants of plains. Mountaineers like Khonds and Gadabas are maintaining big flocks of cattle which graze on hills or near hills. In ancient days cattle, sheep, paddy, etc., were the wealth of people living in all parts of the earth either in plains or on mountains. Europe was uninhabitable till very recently owing to intense cold or having been a mere sheet of ice as geologists say. The Constadt savage of Africa was the first to inhabit the land roamed by wild animals. Celts from Asia occupied the centre of Europe a few centuries before the Christian era. Till the beginning of the Christian era the people of Europe were in a primitive state whereas the Hindus, Persians, Babylonians, Egyptians and Chinese were in a high state of civilization some 8000 years before the Christian era. A young boy cannot be the father of an old grey haired man with a bald head.

A deer cannot give birth to a lion or a tiger. Similarly it cannot be possible for these primitive savages and cannibals of Eastern Europe living in caves, clad in skins, sewn with bone needles, eating raw flesh and shells, unacquainted with the use of any metal to have become the fathers of the Hindus, Persians, Babylonians and Egyptians. Eastern Europe can never be the early home of the Aryans.

III. *Circumpolar theory* :—Some oriental scholars of Europe are of opinion that as the Slavonic and the Leithunian languages contain several archaic forms like the Vedic Sanskrit, the circumpolar regions, *i.e.*, Scandinavia and north Russia, might be the home of the Aryans. Although philological facts and deductions are more accurate than minute measurements of skulls, we cannot altogether do away with anthropology. The Teutons, Iberians, Swedes, Slavs and Leithunians being long headed (Dolichocephalic) must be Constadt savages of north Africa. The Celts in the centre of Europe are Turanian in skull form although Aryan in speech being brachycephalic (or broad headed) like the yellow races. The long headed savages of the circumpolar regions having less intellectual capacities than the Celts could not therefore be the ancestors of the Aryans. Aryans might have migrated to the circumpolar region from their original home at some very remote

period and carried the archaic form of speech with them which remained undeveloped till now in their new home which lay at a far greater distance from the original home of the Aryans.

In India Mr. Balagangadhara Tilak in his "Arctic home in the Vedas" has no doubt tried to support the circumpolar theory. He has undoubtedly taken false clues into consideration and arrived at false conclusions. On the authority of Zend Avesta, the sacred book of the Zoarastrians (Ancient Persians now known as Parsis in India) he stated that when the Aryan home in the circumpolar regions was destroyed by an ice deluge, the Aryans migrated south in different directions and while some settled in Persia, others entered India through Afghanistan and the N–W. passes.

In the same Zend Avesta it is stated that the Zoarastrians originally lived in Iran or Bactria. to the N–W. of India and that when their original home was destroyed by ice, they migrated to the circumpolar regions. As they found the circumpolar region uninhabitable due to intense cold, some of them returned southwards and finally settled in Persia after the deluge expired while the others colonized the circumpolar region. This clearly shows that the Aryan tribes in the circumpolar regions were colonists from Iran (Bactria). Zoaraster the prophet, mourns in his Avesta that his people had been driven away from their original home,

the high mountain land to the east of Persia *i.e.*, Punjab etc., by idolaters and wicked priests. The idolaters were the Hindus of Northern India. The mention of the Indian rivers like Haraswati (Sarasvati) Harayu (Sarayu near Ayodhya) Hepta Hindu (Sapta Sindhus or seven rivers of Northern India) clearly shows that the Iranians were a band of colonists from the land of the seven rivers. In the *Nadi-stuti* (praise of rivers) Rig Veda, X Mandala, 75th Sukta mantrams 5 - 6, the seven rivers are enumerated as follows.

इमं मे गङ्गे यमुनें सरस्वती शुतुद्रिस्तोमं स चता परुष्ण्या ।
असिक्न्यामरुद्वधे वितस्तयार्जीकीयेशृणिह्या सुषोमया ॥
तृष्टा मया प्रथमं यातवेसजूः सुसर्त्वा रसयाश्वेत्यात्या ।
त्वं सिन्धोकुभया गोमतीं क्रुमुमेहं त्वांसरथं याभिरीयसे ॥

O, 1 Ganga 2 Yamuna 3 Sarasvati 4 Sutudri or Sutlej with the tributary Parusni 5 Marudvridha with the tributary Asikni and 6 Arjikya with the Vitasta and the Susoma 7 Sindhu or Indus with the Kubha or Kabul river and other tributaries accept this my praise. etc. Hence it follows that the Iranians migrated from Northern India to Bactria and thence to the circumpolar regions during the deluge. This brings the Aryan home into the Gangetic plain.

Mr. Tilak further states that the Aryans came to India under the leadership of Manu in a big ship during the deluge. This Manu who sailed in a ship during the deluge was Satyavrata, king of Dravida-

desa. He sailed from the southern ocean (Indian ocean) and landed on the Himalayas when India was under a deluge. He was afterwards born to Sun-god in the next life and became the seventh Manu, Vaivaswata. Manu means first king. Six Indras passed away and the seventh Indra is now ruling over the Gods. Each Indra reigns for many years over the gods. During the period of one Indra many kings rule over the earth. The first king during one such Indra's period is called the Manu for that period. The first Manu, Swayambhuva (author of Manu's code) was the first king of the earth during the first Indra's reign. Vaivaswata became the first king of the earth during the period of the seventh Indra after the deluge. Hence he is called the seventh Manu. The first Manu's family came to an end with Daksha. Daksha's daughter's son was Vivaswanta, the Sun-god. Vivaswanta's son was Vaivaswata. Hence this seventh Manu was through Daksha descended from the first Manu, Swayambhuva. Before the deluge six Manus and their dynasties ruled in India who were all Aryan kings and India was in a high state of civilization and no Aryan invasion took place after the Deluge.

IV. *Central Asian Theory* :—That out of all the Aryan languages, Sanskrit and Zend have changed the least and have excellent literatures, led most of the scholars to the conclusion that the ancestors of the Europeans, Hindus and Iranians

must have lived in some place of Central Asia near the region of Zend and Sanskrit. It would be nearer to the correct to say that the region of Zend or Sanskrit, *i.e.*, Iran or India, must be the Aryan home.

(1) At present in Central Asia there are no traces of a civilised race having ever existed there. Advocates of Central Asian theory like J. G. Rhode, Schlegel, Pott, Lassen, Jacob Grimm, Prof. Max Muller and Picktet, etc., say that out of an irresistable impulse they cleared out of Central Asia. What that irresistable impulse was nobody could explain.

(2) Even, supposing that the Aryan tribes in Central Asia cleared out in different directions, one branch going southwards to Iran and the Indus valley, one branch to the west and one branch to the circumpolar regions to the north, why should not have one branch gone eastwards into China and Mongolia and Aryanised those people who are very near to Central Asia when compared with western Europe and western most countries of Europe? Advocates of Central Asian theory themselves admit that the Chinese and the Mongolians are not at all Aryans. The Central Asian theory has failed to explain why the Chinese were not Aryanised.

(3) Anthropologists point out that the Slavs, Leithunians, Teutons, and Iberians being long headed people (Dolichocephalic) are Constadt

savages, a north African race. The Celts and Germans in the centre of Europe, the Hellenes and Latins although Aryan in speech are Turanian or Mongolian in skull form. The Central Asian theory has failed to explain how this Turanian skull form became predominent amongst the Celts, and other such tribes. No doubt the ancestors of the Europeans marched from Central Asia. Hence the Central Asians must be originally Mongolian in skull form and Central Asia must be originally inhabited by a Mongoloid race and no Aryan race existed there originally. Yayati, the emperor of India, cursed his second son Turvas that his descendants will mix with barbarians and gave him the northern region. Turvas and a band of the Hindu princes settled in Central Asia in large numbers with big armies and intermarried with the natives. Their descendants are known as Turanians after Turvas. This mixed race, the Aryanised Mongolians, or the Mongoloid Aryans marched into Europe and laid the foundations of European civilization. The Aryan races that marched into Europe from Central Asia were descendants of the Hindu colonists and India was the original home of the Aryans. The Greeks, Romans, Egyptians, Babylonians, Assyrians and Persians might be pure Aryan-stock who migrated directly from the Aryan home in India.

(4) Yayati gave the region of the west to his third son Druhyu. One of his descendants was Gandhara. He built the town called Gandhara (Kandahar) and the country ruled by him came to be called Gandhara. This was also colonized by Gandharvas, descendants of Kasyapa. Rama sent a large army to Gandhara under the command of his brother Bharata who conquered the Gandharvas. Bharata's sons Taksha and Pushkala became kings of Gandhara and built Takshasila (Taxila) and Pushkalavati for their capital towns. From that time Gandhara (Afghanistan and the North West) was ruled by a solar race of Kshatriyas and was colonized by the Hindus from the Gangetic plain. When such is the case, it is absurd to say that Aryans entered India through the North Western passes. The semi-barbarous mountaineers of Afghanistan cannot be the forefathers of the Hindus.

As the Iranians were a band of colonists from the Gangetic plain as already shown above it is also absurd to say that the Aryans entered India through Bactria crossing the Hindukush mountains or from the Persian frontier crossing the deserts of Sind.

(5) According to the Nilamata Purana, the ancient history of Kashmir, Kashmir was at a remote period a mountain lake called Satisarovar after the first wife of Siva. For killing a demon named Jalodbhava, Vishnu got the lake drained by Ananta

by cutting a chasm in the mountains near Baramulla and letting out the water. Afterwards Kasyapa brought Brahmins and others from the Dandaka forest (Vindhyas and Deccan) who colonised the country, and called it Kasyapmar or Kashmir after Kasyapa. When such is the case it is quite absurd to say that the Aryans entered India crossing the valley of Kashmir. It is also more absurd to say that Kashmir was the original home of the Aryans as opined by some western scholars.

(6) The colonization of Kashmir by Deccan Brahmins is a clear proof to show that Punjab was not at all inhabited (or thinly populated) when the Gangetic plain was in high civilization. There are very few Rishis who composed Suktas of the Rig Veda one of the oldest works on Hindu literature, who are inhabitants of the land watered by the Indus and its tributaries. There is not even one sacrifice which was performed on the banks of the rivers of the Indus system. All sacrifices were performed on the banks of the Sarasvati river and Jumna, etc. Hence we find that the Hindus were not at all much acquainted with the Indus valley till very lately except that they knew the rivers of the Indus system as visitors and travellers. Punjab was only colonized by Brahmins, Kshatriyas and others from the Gangetic plain.

(7) That the Tibetans are not Aryans has been universally accepted by historians. The

massive mountain barrier between the Gangetic plain and Tibet is a great obstacle for any migrations direct to the Gangetic plain. It is not possible for the Aryans to have entered India through the Tibetan frontiers.

(8) According to the Chinese tradition, Yue was the founder of the first dynasty which reigned in China. A star Fo, (Mercury), struck his mother while journeying. She conceived and gave birth to Yue. The kings of the Tartars claim their descent from Ay, the moon. His son was Juldus and his son Ayu. The Lunar princes of India claim their descent from the moon whose son was Budha (Mercury) His son was Pururava and his son Ayu. The Indian Ayu was called by the Chinese as Yu and as Ay by the Tartars. Ayu's son was Nahusha who had six sons Yati, Yayati, Samyati, etc. The Puranas say that Yati retired to the forests in the north for penance and the second son Yayati succeeded to the throne. It appears that Yati left India and settled in the Northern regions and his descendants became kings of China and Tartary. It is not possible to maintain the opposite side of the question that the Lunar princes of India are descended from the Tartar princes, as stated by Col Tod, as the Chinese assert their Hindu origin and the Chinese kings take their descent from the Hindu princes but not from the Tartars. It is, therefore, reasonable to say that the Tartar

princes are also descended from the Lunar princes of India. The Lunar princes of India are in a way descended from the Solar princes. Ila, the daughter of seventh Manu, Vaivaswata, first king of Ayodhya, begot a son called Pururava by Budha (the planet Mercury). Afterwards Ila became a male and ruled as king of Pratishtanapura near the Himalayas. Ila in male form had three sons by his wives who retired to the north and founded Solar dynasties. Ila gave his kingdom to Pururava who ruled in Prayaga (Allahabad). There are no Solar races in China and Tartary. Budha (the planet Mercury) is neither a Chinese nor Tartarian nor Indian prince as well. He is everybody's planet. Hence the Lunar princes were descendants of the Indian Solar princess, Ila, known as Sudyumna in male form. Hence the Lunar race has not come to India from Central Asia as hastily remarked by Col. Tod in his "Annals of Rajasthan" nor are the Rajput princes foreigners to India domiciled in India as supposed by Vincent A. Smith blindly on the authority of Tod.

(9) The Parthians were another branch of the Scythians. They were also called Bhibhatchas. The Pandava prince Arjuna set out on a world tour for one year and married hundred foreign wives but brought none of them to India. Two of them were daughters of the Snake kings. The Scythians were a Snake race carrying the emblems of snakes on

their bodies. It appears that the two Princesses Ulupi and Chitrangada whom Arjuna married and begot two sons Ilavanta and Babhruvahana were daughters of two Scythian kings. Arjuna had nine other names which are Partha, Bhibhatcha, etc. The Parthians also called Bhibhatchas are undoubtedly descendants of the Pandava-prince Arjuna. Ulupi the mother of Ilavanta was a widow. Widow marriages were in those days considered to be mean amongst upper classes all over the world. The Mahabharata also admits to some extent that Ilavanta being a widow's son was not much respected in his grandfather's kingdom. The descendants and followers of Ilavanta being considered illegitimate separated themselves from the Scythians and called themselves Parthians or Bhibhatchas after Arjuna. Babhruvahana being the son of a virgin girl married to Arjuna was adopted by his grandfather as heir to the throne on the permission of Arjuna and his descendants mixed up with the Scythians.

(10) The Iranians migrated south and inhabited Persia. As the Iranians were already shown to be of Hindu origin the Persians are also of Hindu origin. Later on the Parthians conquered Persia from the Greeks and colonized it and were amalgamated with the Persians.

(11) While all countries surrounding India in the east, north and west such as China, Scythia,

Tartary, Parthia, Bactria, Iran, Afghanistan and Persia were all colonized by the Hindus and the people of those countries are of Hindu origin, it is quite silly to say that the Hindus were not the original inhabitants of India and that they came from some part of Central Asia or the circumpolar regions.

For the above reasons, I am of the opinion that Central Asia was not at all the original home of the Aryan race. The Aryan conquest of India is a pure lie. There is not even one verse in the whole of the Sanskrit literature which admits of the foreign origin of the Hindus. There is no genuine historical account of any chronological order found anywhere regarding the early homes of the Aryans and their exodus into other countries. If by Aryans they mean the barbarians and cannibals of Central Asia living in a primitive savage condition without any civilized customs and manners of their own, the Hindus are not such Aryans. The ancestors of the Hindus were the original inhabitants of some part of India as will be detailed in the following pages.

Aryan home in the Himalayas :—The first range of the mountain barrier lying to the north of India is called the Himalaya. Other mountains behind were called by other names. The Kailasa mountain is a high peak behind the Himalayas. The Moujavata mountain well noted for its soma

plants is a peak behind the Himalayas. Meru i another mountain behind the Himalayas lying the north and higher than the Himalayas. Thi can be none other than Mount Everest, the highe peak in the whole world. In the Puranas Meru described as the abode of Brahma. His mind-bor sons, Manu I, Dharma, Ruchi, Rudra, the fou Sanaka brothers, the nine Prajapatis and Narad totally eighteen came from Mount Meru. The fathe of Vali and Sugriva is also said to have come fron Meru to Kishkindha. The Manu Smriti, in whic the word Aryan is well mentioned in many places says that the Rivers Saraswati and Drishadvati ar divine rivers and Brahma-Varta, the land lying between them, is the god-made region. The *Surya siddhanta* says that Brahma opened his eyes i Brahma-Varta desa and then the creation began o Sunday. Hence the region occupied by the Lak Manasa, the Kailasa mountain, the Moujavata mountain, the Mount Everest, the land lying between the upper courses of the rivers Saraswati and Drishadvati and the land lying between the upper courses of the Ganges and Jumna was the cradle of the Aryan race. In other words, the southern slopes of the Himalayas and the Gangetic plain were the original homes of the Aryans.

Several scholars are of opinion that the Aryans must be inhabitants of a big plain country as they were a pastoral people having flocks of cows and

sheep. Generally cowherds and shepherds prefer mountains and hills for their flocks to graze. Even today we find big flocks of cows and sheep maintained by hill people of Southern India. Hence I do not see any reason why the Aryans should not be the inhabitants of mountains also. Just as mountaineers drink some kind of arrack like that made of flowers (*e.g.*, Vippa flower) and plants in agency places, the Aryans used to drink Soma juice taken out of the Soma plant in the Himalayas. Just as the hill people of Southern India eat the flesh of buffaloes, oxen and cows, the Aryans used to take the flesh of oxen and barren cows. The Arsha form of marriage mentioned in the Hindu Codes, *i.e.*, giving a pair of cattle (one cow and one ox) to the father of the bride and then marrying her, is now existing amongst the hill people of Southern India. If a Khond or Gadaba or Paraja, gives a pair of cows or a pair of oxen or a cow and an ox, he will get a wife. In the Puranas Rudra's wife is called Rudrani, Indra's wife Indrani, Brahma's wife Brahmani and Vishnu's wife Vaishnavani. Amongst the hill people also, the wife is called after the husband's name, *e.g.*, If Kusuno is the name of the husband, the wife will be called Kusunani, so also Mutlu and Mutlani. Thus there is some resemblance between the hill people of Southern India and the Aryans. This resemblance could not have been possible if the

Aryans were colonists from a distant country like Central Asia. Further the Aryans also must be mountaineers originally.

The Aryans from their original home in the region lying between the upper courses of the rivers Sarasvati, Drishadvati, Ganges and Jumna and the region occupied by the lake Manasa, the Kailasa mountain, the Moujavata mountain and the mountain Meru (Everest), marched southwards and gradually occupied the whole of the Gangetic plain comprising of Brahma-varta (say, the country lying between the modern Jumna and Sutlej), Kurukshetra (Thaneswar), Surasena (Mathura), Panchala (between Jumna and Ganges and north of Ganges) Mathsya Desa (south of Jumna and west of Chambal), Madhyadesa (from Allahabad to Vinasana mountain) and Aryavarta (from Vinasana mountain to the eastern sea or Bay of Bengal) including Benares, Behar and Magadha. Their leader Manu I established a systematic form of Government with his capital on the banks of the Saraswati river. He was the first king of the earth. Gradually the Aryans colonized Punjab and Kashmir in the north, Rajputana, Gujerat and Sind in the west, Magadha and Bengal in the east and Central provinces and Deccan in the south. When the Hindus reached a high state of civilization they colonized gradually the whole of Asia and Europe and also parts of

Africa, Australia and America and aryanized the barbarians as will be shown in the following pages.

The word Aryan means in Sanskrit an educated or civilized or respectable man. It belongs to Sanskrit which is an Indian language and therefore an Indian word. Originally it was applied to the first three castes Brahmins, Kshatriyas and Vaisyas as they were educated and civilized. The uneducated Sudras were called Non-Aryans. When the Hindus settled in other parts of Asia, all the Hindus including Sudras called themselves as Aryans and the natives who were barbarians were called Non-Aryans (Anaryas) as they were far less civilized than even the Sudras.

Hindu Colonization of the World

(1) *Media, Persia, Bactria and Afghanistan* :— Indra killed Viswarupa, son of Tvasta, son of the famous Sukracharya. This Tvasta performed a sacrifice excluding Indra from it. Indra forcibly took Soma from the sacrifice as his share. The descendants of Tvasta used to perform sacrifices excluding Indra making fire as their chief God. They were driven out by the other Aryans and crossing the Hindukush mountains settled in Bactria. From there they migrated to the circumpolar regions during the deluge and while some settled there, others returned back after the deluge and settled in Persia. The mention of Homa (Soma)

in the Zend Avesta is a clear proof to show that the Zoarastrians were once acquainted with Soma which is found only in the Himalayas and the Gangetic valley and that they must have migrated from India. As Soma is not found in Airyana Vaejo, their paradise (Bactria) they substituted another plant for it in their sacrifices. Yima the first king of the Iranians after the Deluge was the son of Vivanghatha. Manu the first king of the Hindus after the Deluge was the son of Vivaswanta, the Sun God who had other sons called Sani (Satan), Yama and the two Aswins. The eldest son Manu became king of Ayodhya while Yama became king of the Iranians. Hence the Iranians were of Hindu origin.

Count Bjornst Jarna in his "Theogony of the *Hindus*" says that the Bactrian document, Dabistan, found in Kashmir and conveyed to Europe by Sir William Jones gives an entire list of kings *i.e.*, Mahebiderns whose first king reigned in Bactria 5600 years before Alexander's expedition to India. The Bactrian kings were universally admitted to be Hindus.

The Medes were descendants of Ajameedha king of Hastinapura and his brothers Purumeedha, Dvimeetha and hence are of Hindu origin.

It was already stated that Afghansitan was colonized by Hindus from Ayodhya. Dhritarashtra

king of Hastinapura married the princess of Gandhara or Kandahar in modern Afghanistan. The city of Kabul took its name from the Vedic Kubha river, tributary of the Indus as Kubha Nagar which later on became Kabul. Ramadeva, king of Kashmir, belonging to the Pandava dynasty (vide Hasan's translation of the History of Kashmir) married the daughter of Shiva Rai, ruler of Gandhara (Kandahar). Even at the time of Alexander the Great and sometime afterwards till the 6th century A. D., Hindu kings ruled in Kabul. The author of Hindu Superiority says "The Afghans are the descendants of Aphghana of the serpent tribe of the Apivamsa of Ancient India. Hence the Afghans are of Hindu origin.

(2) *Babylonia and Chaldea*:—The name Sumeria or Golden land by which the delta of the Euphrates and Tigris is called is of Hindu origin. The people of Choladesa in Southern India migrated to the Euphrates valley and named it Choladesa orChaldea the land of the Cholas. The Vaisyas of Southern India (merchant class) known as Chetties or Sreshtis became Saits in Chaldea. The priests of Chaldea were Patesis from Pat=to learn and isa=master, *i.e.* master of learning. Hence the Chaldeans were a band of colonists from Southern India.

Worship of Nagas exists in Babylonia in stones showing two serpents coiling round each other and

guarded on either side by dragons. Such stones are found in India under the Banyan trees. The Babylonians worship a seated Bull like the Nandi in Saiva temples of India. The existence of Saivite temples in Babylonia as seen from the underground excavations is a clear proof to show that the people who formerly inhabited Babylonia were Hindus.

In India where women remain in private, it is almost impossible to get married women for dancing and singing in courts and public places and processions. Some women of lower classes therefore used to remain unmarried for dancing and singing purposes for the sake of earning money on being encouraged by rich and luxurious people. These dancing girls made prostitution also part of their profession. Originally idols were worshipped under trees and caves and in houses. When permanent structures or temples were built on grand scale for Gods later on, the people wanted to please their Gods with dancing also. Just as washermen are asked to wash the clothes of God, potters to supply pots, and barbers to sound musical instruments, dancing girls were asked to dance and sing. As the dancing girls were generally impure, the temple authorities used to reserve a certain number of these dancing girls already existing in the society and who promised to lead a life of chastity for the service of God. The origin of

dancing girls has nothing to do with temples and religion as thought of by some modern reformers. Rich and luxurious people only were the sole cause for the origin of the dancing girls in India.

In Babylonia where there are no dancing girls, a number of maidens were dedicated to Gods in temples who lived as maidens, all their lifetime, but in secret prostitution. This custom later on became still worse in aspect in as much as all maidens in the land had to commit adultery in temples before the marriage (*vide* Historian's History of the World). Women being ugly had to remain in the temple of Venus for three or four years unable to accomplish the terms of the law. The Puranas say that the kings of Barbara (Babylonia) were also Kshatriyas. The above facts show that the Babylonians were a band of colonists from Southern India.

(3) *Palestine*:—The story of Adam and Eve is exactly similar to that of Swayambhuva, the first Manu (the first King of the earth) and his wife Satarupa. The story of Noah and his voyage on the Arc until he reached the highest peak in the world not submerged by the deluge appears to be the same as that of the seventh Manu Vaivaswata (first king of Ayodhya) whose ship struck on the top of the Himalayas. Since the Himalayas have the highest peaks in the world, say the mount Everest,

the incident of Noah's voyage in the arc occurred in India only. Hence the story of Noah and his Arc appears to have been carried to Palestine by Hindu colonists probably Kshatriyas who were descendants of both Manu I and Manu VII. The word Noah is derived from Manuh (present Manu). By dropping the first letter Ma we get Nuh or Noah. The word Adam is derived from Adimanu (first Manu) or Adaman or Adam. This clearly shows that the Adamites were colonists from Northern India.

In the old testament of the Bible, book of Mathew, 35th Chapter, 14th sentence, it is stated as follows "Jacob set up an altar and raised a pillar for his God even a pillar of stone and poured wine, milk and ghee over it. The altar and the pillar of stone for God correspond to the Panumattam and Linga in Saivite temples of India. Pouring wine, milk and ghee is the same as performing Abhishekam to God Siva with Panchamrutas. Thus it appears that the Israelites were pure Saivites like Hindus which is a clear proof to show that they were of Hindu origin. The Bible also says that the Israelites travelled from their land Arrarat in the east which can be identified with Aryavarta in Northern India as Col Tod said. This also shows that the Israelites were colonists from Northern India. The Greeks, Trojans and Romans used to

burn their dead. The Egyptians who were Saivites used to bury their dead. The Jews who used to bury their dead must be also Saivites like the Saivites of Northern India. Hence the Hebrews and Jews as well as the Arabs are of Hindu origin.

4. *Syria* :—The Hittilites of Syria were called Khetas by Egyptians and Kattis by Assyrians. They were the most warlike people and can be none other than the Kshatriyas of Northern India. In an old coin of Ancient Syria which belonged to the Hittilites are found the figures of a Goddess mounted on a lion and of a God mounted on a bull like Parvati and Siva of the Hindus. This shows that the people of Syria are also of Hindu origin.

5. *Arabia* :—In many of the stories from the Arabian nights entertainments, we hear of Arabian princes going to India by sea for education. The Arabs take their descent from the Israelites and and the Jews who were already stated to be of Hindu origin. The Hindu sastras say that one who performs the Aswamedha sacrifice must necessarily have three caste wives. Brahmins and Vaisyas do not perform Aswamedha. Only Kshatriyas perform it. Arabs marrying four wives appears to be a custom derived from the Hindu princes who settled in Arabia and ruled for sometime. Thus the Arabs are also of Hindu origin.

6. *Phoenicia* :—In Rigveda the Aryan merchants were called Phanis as they wander from place to place swiftly like snakes. These merchants used to trade with Egypt, Arabia, Babylonia, Palestine, Assyria, Syria and Asia minor. They settled on the shores of the Mediterranean sea to the north of Syria and were known as Punic race. They named their country Phanicia or Phoenicia, the land of the Phanis or Punic race. Seeing the wealth of the Phoenicians due to their trade with Ophir, king Solomon sent trading ships to Ophir. The account given in the book of the articles brought by Solomon's ships from Ophir show that Ophir is none other than India. The Phoenicians who traded with India were of Hindu origin. The Jews who were big capitalists and merchants were another branch of the Phoenicians or Hindu merchants.

7. *Assyria* :—Dagrasu is the Assyrian God of the Sanskrit Dasyus or Asuras. Another name of his is Asur or Asuri (Sanskrit Asura-Ira). The Sun God of the Assyrians is Bel, Baal or Bal identical with Bali-king of India of the Asuras and king of Daityas who conquered India. Amongst the Assyrian Gods is the Sun God. It means in Sanskrit Dinesa or the Sun. The author of Rig Veda calls the Sun as Asura. Asuri is used in an Assyrian text from the same Veda applied to

the sun God. Hence the Assyrians were a band of immigrants from Deccan in Southern India after Bali's arrest by Vishnu.

8. *Asia Minor* :—The Phrygians in the centre of Asia Minor originally called Brigians were descendants of Bhrugu, the father of Sukracharya, the purohit of the Asuras.

The chief God of the Lydians is Medeus identical with Mahadeva or Siva of the Hindus. The year is called Sardis (*i.e.*, Sarad in Sanskrit). The Lydians were worshippers of Linga [illegible]. This shows that they were colonists from Northern India.

The Mittanians were also Kshatriya immigrants from N. India. From the Tel el Amarna letters we know that between the years 1470 B.C. — 1400 B.C. four kings reigned in Mittania whose names were Artatana, Artasuma, Satarna [illegible] Dashratta. All the four are Sanskrit names and the fourth is the name of Dasaratha of India. Hence these kings appear to be descendants of the Solar race. Mr. Hugh Winckler discovered in Cappadocia a clay tablet containing the terms of a treaty made by the king of Mittania in which the Vedic Gods Mitra, Varuna and Indra were invoked. Hence the people of Asia Minor were also descended from the Hindus.

The continent of Asia took its name from its frontier city Asia in Lydia named after Asies, a great Hero.

9. *The Caucasus region*:—To the north of the Himalayas lies the Mountain called Meru. To the west of this Meru lies the Gandhamadhana mountain which can be identified with the Caucasus mountain.

Kasyapa is said to have retired to the Gandhamadhana mountain for penance in his old age leaving his wives and children on the banks of the river Saraswati. The Caucasus mountains derived their name from Kasyapa The lake near the mountains also came to be called as Kasyapa's sea or Caspian sea. Hence the people of this region must have been descended from Kasyapa and his disciples or from other Hindus. The Puranas say that the kings of the Kiratadesa were Kshatriyas. A tribe called Kiratas lived on the western shores of the Caspian sea whose territory formed the northern boundary of Alexander's empire which is identical with Kiratadesa. Hence the people of this region are of Hindu origin.

10. *Egypt*:—The Egyptians according to their own theory came from an unknown land of Punt from the south of the Red sea which is the land of the Gods led by Amon, Har and Hathor. They also called the land of Punt as Ophir, a distant

country washed by a great sea, full of valleys and hills, rich in ebony and other valuable woods, incense, balsam, precious metals, and stones, rich also in animals, apes and monkeys. Somaliland or South Africa cannot be identified with the land of Punt as there are no traces of any civilized people having ever existed there. The land of Punt is none other than the Malabar coast of India. The Egyptians say that Horus or Hor the Sun-god rises in the land of the Punt and travels westward to Egypt. The land of Punt is the land of the rising sun. So far as Egypt is concerned, India is the land of the rising sun. The similarity of skulls between the Egyptians and the Hindus was proved by Prof. Heeren. In 'Phallism,' written in London in 1889, it was asserted that the people who formerly inhabited Egypt were Hindus. The existence of Saivite temples in Egypt as found in the underground excavations is a clear proof to show that the people who formerly inhabited Egypt were Hindus.

After Bali the king of the Rakshasas in Deccan was captured by Vishnu, Indra drove away the Rakshasas. Some of them hid themselves in forests andWestern Ghats while others crossed the Arabian sea and settled in Egypt sailing up the red sea. These Rakshasas being staunch Saivites built huge temples for Siva like the temples of Southern India. As Saivites bury their dead, they also used to bury

their dead and built gigantic pyramids. In In
the first king during the reign of one Indra (king
Heaven) was called Manu. The Egyptians al
called their first king Manu or Menes. T
Egyptians like the Phoenicians used to trade wi
India for a long time afterwards. After th
Ramayana war, Rakshasa widows wandering in th
forests of Southern India married the monke
that fought for Rama. The descendants of the
and other Hindus migrated to Egypt. Some
the Egyptian kings were styled Ramas or Rames
after Rama. Hence the Egyptians are of Hind
origin.

11. *Greece and Italy* :—From the stories
Rome we find that the Trojan princes migrated
Italy after the destruction of Troy by the Greek
and built the City of Rome. The Romans wer
immigrants from Asia Minor and therefore of Hindu
origin.

The original Non-Aryan inhabitants of Greec
were descendants of the earth. The Heracladae o
Greece claim their descent from the moon an
Atreus like the lunar Kshatriyas of India who ar
descended from the moon and Atri. Hercules wa
also an Indian prince. The Heracladae boast tha
they are as old as the sun, *i.e.*, the Ionians wh
claim their descent from the sun. The Ionians ar
descendants of Yuvanaswa, solar king of Ayodhya

Excluding the termination Aswa, the word Yuvana became Yuvona or Ivone and his descendants Ivones or Ionians or Yavanas later. Hercules means Lord of Hari's family and can be identified with Baladeva as Tod has observed or some descendant of Sri Krishna. As the Ionians formed the most predominent tribe amongst the Greeks all the Greeks were called Ionians and hence all the Greeks were called Yavanas by the Hindus.

The Greek philosophy, mythology, religion arts, sciences and astronomy were all exactly coincident with those of the Hindus. The author of 'India in Greece' says not only her language but her philosophy, religion, her rivers, her mountains and her tribes, her subtle turn of intellect, her political institutions and above all the mysteries of that noble land irresistibly prove her colonization from India. Hence the Greeks are also of Hindu origin.

12. *Germany and Central Europe* :—It has already been said that the Celts in the centre of Europe, etc , are Turanian tribes from Central Asia descended from the Hindu princes. M. Muir says "It has been remarked by various authors as Kuhu and Zeitschrift that German mythology recognises Manus as the ancestors of the Teutons. The English man and German Mann appear to be akin to the Sanskrit word Manu. Col. Tod says "The first habit of the Germans on rising was ablution

which must have been of eastern origin and ... the cold climate of Germany as also in the ... flowing robe, the long and braided hair tied ... knot at the top of the head so emblematic of ... Brahmins (Tod's Rajasthan Vol. I, p. 68 and 80). The Germans may be Brahmins or Sarmans ... India. Just as Visakhapatnam becomes Vizagapatam ... Sarman became German.

According to Col Tod, Europe is derived from Surupa. Su=good, Rupa=appearance. Hence Surupa means good looking or beautiful land. Syllable Eu has the same signification as Su. Thus Surupa becomes Eurupa or Europe. According to the Puranas the Sweta mountains are situated north of the Gandhamadhana mountain identified with the Caucasus and Alps etc. The Sweta mountains are identical with the Chalk mountain in France and in England. The land occupied by these Sweta mountains was ruled by Hiranya or Hiranmaya or Hiranvanta, son of Priyavrata, Emperor of Jambudwipa (Asia and Europe) and was called Hiranmaya Varsha or Hiranya Varsha Hiranya=gold. Hence Hiranya Varsha later on came to be called golden or beautiful land. Hence the name Surupa or Europe as stated above.

13. *Great Britain*:—The druids in ancient Britain appear to be Vedic Brahmins. They

adopted the metempsychosis, the pre-existence of the soul and its return to the realms of universal space. They had a divine triad, consisting of a Creator, Preserver and Destroyer, like the Hindus. (*Vide* Theogony of the Hindus p. 104.) Godfrey Higgins in his "Celtic druids" proved that the druids were the priests of the Hindu colonists who migrated from India and settled in Britain.

14. [illegible]:—The word Scandinavia is derived from Scanda Nabhi. Scanda means shoulder, Nabhi means birth place, which denotes man born out of the shoulder *i.e.* a Kshatriya. A band of Kshatriyas colonized the land first and were joined by other Hindus later on.

Count Bjornst Jarna, a Scandinavian, in his "Theogony of the Hindus" says "We can scarcely question the derivation of the Edda (the religious book of the ancient Scandinavians) from the Vedas" (p. 108.) He also says that the myths of the Scandinavians are derived from those of the Hindus. (p. 169.)

It has already been said that the Iranians who migrated to the circumpolar regions under the leadership of Yima, while returning south to Persia under the leadership of Zoaraster left some of their men behind who colonized Scandinavia and North Russia. These carried the Vedas and other arts of the Hindus along with them. Just as the Iranians

who settled in Persia afterwards founded their own holy book, Zend Avesta, on the lines of the Veda the Iranians who settled in Scandinavia founded their own sacred book, Edda, on the lines of the Veda. As the Iranians were of Hindu origin, the Scandinavians are also of Hindu origin.

15. *Siberia* :—The author of Hindu superiority says "A band of Hindus left India for Siberia where they founded a kingdom with Bajrapur as its capital. It is related that on the death of the king of that country in a battle, Pradyumna, Gadhi, and Samba, three sons of Sri Krishna, with a large number of Brahmins and Kshatriyas went there and Pradyumna the eldest brother succeeded to the throne of the deceased Raja. On the death of Sri Krishna Chandra they paid a condolence visit to Dwaraka *vide* Hari Vamsa, Vishnu Parva Adhyaya 97." Col. Tod says "The Samoyedes and Tchoudes of Siberia and Finland are really Sama Yadus and Joudes of India. The languages of the two former races are said to have a strong affinity and are called as Hindu Germanic by Klaproth, the author of Asia Polyglotta. Nilamegha Syama or Syama or Sama is a title of Sri Krishna. Hence the Samoyades or Sama Yadus are descendants of Sri Krishna. The Joudes or Yadus may be other descendants of Yadu or other descendants of Sri Krishna's eldest son, Pradyumna, by his first queen Rukmini, who left India at a later date.

16. *Central Asia and Turkistan* :—Turvas was made king of the region north of India by his father Yayati, emperor of India, who cursed him that his descendants would become Mlechas or barbarians. His descendants and their followers intermarried with the natives of Central Asia. Their descendants are known as Turanians. Turc was the Hindu prince Turushka of the Puranas. His son was Tomak whose descendants gave their name to Tocharistan or Turkistan.

17. *China and Eastern Asia* :—Sir William Jones says "the Chinese assert their Hindu origin." Their first emperor was Yu son of planet Mercury. Col. Tod says the Tartars claim their descent from Ay the moon. The Hindu king, Pururava, son of Budha, planet Mercury (son of the moon) had a son named Ayu. Ayu's son was Nahusha. Nahusha was lord of the whole earth and afterwards became king of the Gods. Nahusha left six sons Yati, Yayati, Samyati etc. Yati retired to the north for penance and Yayati succeeded to the throne of his father. Yati and his descendants became emperors of China and Tartary. The Chinese Yu and Tartarian Ay are derived from Ayu of the Hindus. Prof. Heeren says, "The name China is of Hindu origin and came to us from India." The author of Hindu Superiority says "According to the Hindu theory of emigration, Kshatriyas from India established colonies in China. According to the tradi-

tions noted in the Schuking, the ancestors of th
Chinese conducted by Fohi came to the plains
China 2900 years before Christ from the high
mountain land which lies to the west of that country.
This shows that the settlers into China were
originally inhabitants of Kashmir, Ladakh, little
Tibet and the Punjab which were parts of Ancient
India. The Puranas also say that the kings of
China were Kshatriyas and that the Chinese were
men born to the four castes.

18. *Australia*:—The author of Hindu Superiority says that in Australia the native races have got a kind of arrow called bomerang which returns to the archer if it misses the aim. This is exactly the same used by Arjuna of Mahabharata and Rama and Lakshmana of the Ramayana whose arrows used to return to them after killing the persons aimed at and betrays its Hindu origin. Malyavanta, king of Ceylon, was driven away to Patala by Vishnu. Malyavanta must have gone to Australia and remained there with his Rakshasas till his grandson Ravana reconquered Ceylon from Kubera. Some of the European sailors who first landed on the shores of Australia discovered some foot prints in the forest 5 or 6 ft. long which they supposed to belong to giants. This also confirms the above fact. The above facts show that Australia was also colonized by Hindus in former days to some extent.

19. *America*:—Extensive remains of cities and strong and well built fortresses which must have been once in a flourishing condition as well as the ruins of very ancient and magnificient buildings, tanks, roads and canals found in South America lead us to the conclusion that the country must have been inhabited at one time by a very highly civilized nation. Mr. Coleman says "Baron Humboldt, the great German traveller and scientist describes the existence of Hindu remains still found in America." Hindu mythology p. 350. As regards the social customs of the Peruvians Mr. Pocoke says "the Peruvians and their ancesters, the Indians, are in this point of view, at once, seem to be the same people." India in Greece p. 174. Regarding the architecture, Mr. Hardy says "The ancient edifices of Chicken in Central America bear a striking resemblance to the topes of India." (Eastern Monachism). Mr. Squire also says "the Buddhist temples of Southern India and of the Islands of the Indian Archipelago, correspond with great exactness in all their essential and in many of their minor features with those of Central America." The mythology of Ancient America is derived from the Hindu mythology.

(1) Americans worship the mother earth like the Hindus.

(2) Regarding the solar and lunar eclipses the Carecles (Americans) think that the demon Maleoyo

the hater of light swallows the moon and the
just as the Hindus think that demons Rahu
Ketu devour the sun and the moon.

(3) The author of Hindu superiority
"the priests were represented in America
serpents round their heads". Amongst Hindu
Siva, Kali, etc., are so represented. The Puran
say that Patala, probably America, was the abode
the Nagas. The Americans are a serpent tri
carrying the emblems of snakes round their heads

(4) Baron Humboldt says "The Mexican
worshipped the figure made up of the trunk of
man with the head of an elephant. It presen
some remarkable and apparently not accident
resemblance with the Hindu God, Ganesh.

(5) The Americans believe the legend of th
deluge as described in the Hindu mythology.

(6) The Americans believed that the sun stoo
still at the word of one of their saints. In India
is said that the sun did not rise at all and nigh
only continued for a number of days at the word
Satyavati, wife of a Brahmin named Kausika
Pratishtanapura.

(7) Mr. Taylor says "the striking analog
between the tortoise myth of North America an
India is by no means a matter of new observation
It was indeed noticed by Father Lafitan nearly
century and a half ago."

(8) Serpents were worshipped in America as in India.

(9) The Americans believe in the transmigration of souls. This shows that their philosophy was also derived from that of the Hindus.

(10) The Americans wear a tuft of hair in the centre of their head like the Hindus and shave the remaining part of the head. They also wear sandals. The dress of American women was the same as the national dress of Hindu women. These facts show that the Americans were of Hindu origin.

(11) Rama and Sita are still worshipped in America, Sir William Jones says "Rama is represented as a descendant from the sun, as the husband of Sita and the son of a princess named Kausalya. It is very remarkable that the Peruvians whose boasted of the same descent styled their greatest festival Rama—Sitva, whence we may suppose that South America was peopled by the same race who imported into the farthest parts of Asia, the rites and the fabulous history of Rama."

(12) In America an annual fair takes place which closely resembles the Dasara in India.

Architecture, religion, mythology, philosophy manners and customs of ancient America, all prove the Hindu origin of the Americans. This is also

supported by the Puranas. The Rakshasas
driven away to Patala. They appear to
migrated to America and settled there.

Conclusion :—Most of the western and
foreign scholars are of opinion that the Hin
being prohibited from crossing the sea and be
obstructed by a great mountain barrier in the Nor
could not have gone to foreign countries and
garded India itself as the whole globe. Such critici
only betrays ignorance of Hindu literature a
Hindu history. At the begining of Kaliyuga (after t
Mahabharata war) all the Rishis of India assembl
on the Kailasa mountain and old Parasara presid
over the assembly. Some special laws were frame
for the Kaliyuga as amendments to the old code
of Manu etc., prohibiting some old customs an
introducing some new customs also. One of th
laws dictated by old Parasara is as follows "समुद्रय
स्वीकारः कलौ नोक्तं तु सूरिभिः" In the Kaliyuga sea voyag
should not be made. This restriction is only for th
brahmins and not for the other three castes. From
that time only, brahmins stopped going to othe
countries on sea. The Hindu Rajas also becam
weak from very recent times only and confine
themselves within the borders of modern India.

No nation flourished anterior to the Hindus
Chinese, Persians, Babylonians and Egyptians and
the last four have been proved to be of Hindu origin

Count Bjornst Jarna in his "Theogony of the Hindus" says "It is there (Aryavarta) we must seek not only for the cradle of the Brahmin religion, but for the cradle of the high civilization of the Hindus which gradually extended itself in the west to Ethiopia, Egypt and Phoenicia, in the east to Siam. China and Japan, in the south to Ceylon, Java and Sumatra, in the north to Persia, Chaldea, and Colchis whence it came to Greece and Rome and at length to the remote abode of the Hyperboreans."

Sir Walter Raleigh strongly supports the Hindu hypothesis that India is the first peopled country. Sir William Jones says "Although perhaps Manu was never in Crete yet some of his institutions may well have been adopted in that island whence Lycurgus, a century or two after, may have imported them into Sparta. Egypt derived its laws from India and Crete from Egypt, Greece from Crete, and Rome from Greece. The English derived their laws from the Romans. Sir William Jones says "of the Cursory observations on the Hindus which it would require volumes to expand and illustrate, this is the result that they had an immemorial affinity with the old Persians, Ethiopians, Egyptians, Phoenicians, Greeks and Tuscans, the Scythians or Goths and Celts, the Chinese, Japanese and Peruvians."

The Puranas and other works in Sanskrit literature boldly say that Hindu princes settled in

foreign countries with big armies and became
rulers of those countries as given below—Manu
verses 43, 44, 45.

शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः ।
वृषलत्वं गता लोके ब्राह्मणा दर्शनेन च ॥
पौंगण्ड्रकाश्चौद्र द्रविडाः काम्भोजाः यवनाः शकाः ।
पारदाः पल्हवाश्चीनाः किरातः दरदाः खशाः ॥
मुखबाहूरुपजानां या लोके जातयो बहिः ।
म्लेच्छवाचश्चार्यवाचः सर्वे ते दस्यवः स्मृताः ॥

The Sanakas, Paugandrakas, Odhras, Dravida
Kambhojas, Yavanas, Sakas, Paradas, Pahlava
Chinas, Kiratas, Daradas, Khasas, are all desce
dants of Kshatriyas who have become Sudras o
account of extinction of sacred rites and absen
of brahmins in those countries. Chinas are th
Chinese, Sakas were the ancient Sacae or Scythian
inhabitants of Sakastene or Sistan. The Pahlava
were Persians and Medes, Paradas were Parthians
Kambhojas were inhabitants of Sogdiana, Yavan
were Bactrians or Ionians and other tribes of th
Greeks. The Daradas are people of Daradastha
in Chinese territory. The Kiratas were a trib
called the Kiratae living on the western shores o
the Caspian sea whose country formed the northern
boundary of Alexander's empire.

Mahabharata Anusasanika Parva verses 2103
2104.

शकयवनकाम्भोजाश्चाग्नाः क्षत्रियजातयः ।
वृषलत्वं परिगता ब्राह्मणानामदर्शनात् ।

द्रविडाश्च कलिन्दाश्च पुलिन्दाश्चाप्युशीनराः ।
कोलिसर्पा माहिषकास्ताम्राः क्षत्रियजातयः ।
वृषलत्वं परिगता ब्राह्मणानामदर्शनात् ॥

Sakas, Yavanas, Kambhojas, Dravidas, Kalindas, Pulindas, Ushinaras, Kolisarpas and Mahishakas, are descendants of Kshatriyas who became sudras on account of the absence of brahmins in those countries :—

मेखला द्रविडा लाटाः पौंगण्ड्राः कोन्वशिरास्तथा ।
शौण्डिकाः दरदा दर्वाश्चौराशवरबर्बराः ॥
किराता यवनाश्चैव तास्ताः क्षत्रियजातयः ।
वृषलत्वमनुप्राप्ता ब्राह्मणानाममर्षणात् ॥

Mahabharata Anusasanika Parva Adhyaya 34—Mekalas, Latas, Konvasiras, Saundikas, Daradas, Darvas, Chauras, Sabaras, Barbaras, and Kiratas were all born to Kshatriyas but became Sudras having lost relation with Brahmins.

In Mahabharata, Santi Parva, Adhyaya, 65 Mandhata asks Indra as follows :

यवनाः किराता गान्धाराश्चीनाः शवरबर्बराः ।
शकास्तुषाराः कङ्काश्च पल्हवाश्चान्ध्रमद्रकाः ॥
पौंगण्ड्राः पुलिन्दा रमठाः काम्भोजाश्चैव सर्वशः ।
ब्रह्मक्षत्रप्रसूताश्च वैश्याः शूद्राश्च मानवाः ॥
कथं धर्मांश्चरिष्यन्ति सर्वे विषयवासिनः ।
मन्त्रिणश्च कथं स्थाप्या सर्वैर्वेदस्युजीविनः ॥
एतदिच्छाम्यहं श्रोतुं भगवन् तत् ब्रवीहि मे ।
त्वं बन्धुभूतो ह्यस्माकं क्षत्रियाणां सुरेश्वर ॥

O Indra, the Yavanas, Kiratas, Gandharas (people of Kandahar) Chinas, Sabaras, Barbaras,

Sakas, Tusharas (Turks), Kankas, Pahlavas, Andhr
Madrakas, Paugandrakas, Pulindas, Kamath
Kambhojas, are men born to brahmins, Kshatri
Vaisyas and Sudras. How shall all these peop
of different countries practise duty? What ru
shall I fix for these peoples who are living li
Dasyus. Instruct me on these points for thou a
the friend of our kshatriya race.

The Harivamsa Purana also says.

शकयवनकांभोजाः पारदपह्लवास्तान्ताः ।
कोलिसर्पामाहिषाः दर्वाश्चोलाश्चकेरळाः ॥
सर्वे ते क्षत्रियास्तास्ताः तेषां धर्मो निराकृताः ।
वसिष्ठवचनाद् राजन् सगरेण महात्मना ॥

The Sakas, Yavanas, Kambhojas, Parada
Pahlavas, Kolisarpas, Mahishas, Darvas, Chola
Keralas, had all been kshatriyas but were all de
prived of their religious status by the great sagar
(Emperor of India) in accordance with the advic
of Vasishta.

It is the soil of India that was first inhabite
by civilized man and man spread to other parts o
the earth gradually. India colonized the whole o
Asia and Europe and also parts of Africa, Americ
and Australia. No mountain on the surface of the
globe can stand as a match to the rich and lofty
Himalayas for claiming to be the homes of the
civilized Aryan race. All civilized nations of Asia,
Europe and Africa belong to this Himalayan family
but they were never a Caucasian race.

Antiquity of the Hindus:—The age of the earth according to the Hindu authorities is 1958 millions of years. The Puranas say that the ancient kings ruled for several thousands of years each. Ravana, king of ceylon, was born at the close of the Dwapara of the 12th Mahayuga, perhaps while the 14th king of Ayodhya was ruling, fought a battle with Mandhata, 19th king of Ayodhya, and was defeated by him and was killed by Rama the 56th king of Ayodhya in Tretayuga of the 24th Mahayuga after living for nearly 12 Maha yugas or 52 millions of years. During the reign of Ravana in Ceylon about 42 kings ruled over Ayodhya. A certain king of Egypt is said to have ruled for several myriads of years. Even though such high figures cannot be accepted we can safely believe that man lived in a high state of civilization at the begining of creation and that he had a long life and a gigantic form. For those people who cannot believe the high figures given in the Puranas for reigns of kings, a rough calculation for the antiquity of the Hindus is given below. 22 kings of Jarasandha dynasty ruled over Magadha for 1004 years in Kaliyuga. The average comes to 45 years nearly. 22 kings of the Pandava dynasty ruled over Kashmir for 995 years in the Kaliyuga. The average of each reign comes to 45 years nearly. As man had a longer life in ancient days the average period of one king before the Mahabharata battle can be taken as 45 years at least if not higher.

1. [illegible]	[illegible] years
2. The 84 kings [illegible] from Vaivasvata [illegible] battle 3139 B C [illegible] taking an average of 45 years for each reign must have ruled for 84 × 45 years.	3780 years.
3. Period from the Mahabharata battle 3139 B C to 1934 A D or 1992 V S or 1857 S S the present year.)	5073 years.
Total.	9798 years.

Manu I, the first king of the earth ruled in India with his capital on the banks of the Sarasvati river 9798 years ago roughly. The colonization of Egypt took place after Bali. He was captured by Vishnu in the form of Vamana about 5073+3780= 8853 years ago. Hence the colonization of Egypt must have taken place about 8,800 years ago.

ANCIENT HISTORY OF INDIA

REMOTE PERIOD.

Manu I. (Swayambhuva).

As has been already said a civilized race known as the Aryans lived in the region lying between the upper courses of the Rivers Saraswati, Drishadvati, Ganges and Jumna and occupied by the lake Manasa sarovar, the Kailasa Mountain, the Moujavata mountain and the Mount Meru or Everest. From this region the Aryans marched southwards and gradually occupied the whole of the Gangetic plain and established themselves there. The original inhabitants who were uncivilized savages rose against them. Swayambhuva, the leader of the Aryans, became the king of the country and gradually subdued the Non-Aryan tribes. Since he was the first king of the earth the Aryans called him Manu. The people began to quarrel with one another and did not perform their duties properly. So Manu divided the people into four castes. He ordered all those people who were very intelligent to cultivate learning and become teachers and priests to the other people. Next he ordered those, who were very powerful, to learn the art of fighting and protect the people from enemies and robbers. Next he ordered the people, who were

skilful and energetic, to become traders and culti-
vators. The remaining uneducated mass of people
were asked to serve the above three castes and
receive instructions from them. The four castes were
called Brahmans. Kshatriyas. Vaisyas and Sudras
respectively. Each caste was called a Varna or
Division from the verb Vyarna=to divide. But Varna
has nothing to do with colour as supposed by Euro-
pean scholars. Then Manu wrote a code of laws and
governed the people according to it. His capital
lay on the banks of the river Saraswati.

At first Brahma created 17 sons and one girl
called Saraswati. He married Saraswati for which
his sons rebuked him. So he left his old body and
entered another body. The old body split up into
two pieces. The right half became a man called
Swayambhuva who was the Manu referred to above
and the left half became a woman called Satarupa.
She went to the forest and performed penance for
some time. Manu married her afterwards. She gave
birth to two sons Priyavrata and Uttanapada and
three daughters Akuti, Prasuti and Devahuti. Akuti
became the wife of Ruchi and Prasuti became the
wife of Daksha I. Kshama, 3rd daughter of
Daksha married Raksha and begot a son named
Kardama. Manu gave his youngest daughter, Deva-
huti, to this Kardama and Kapila was born to them.
Kapila taught the Sankhya sastra to the people and
became the father of Hindu Philosophy. Manu's

eldest son went to the forest for penance. On
Narada's advice he returned home, whereupon
Manu handed over the reigns of government to him.

PRIYAVRATA'S DYNASTY.

1. Priyavrata.

Priyavrata, the eldest son of Manu, became the
ruler with Pratishtanapura as his capital. He drove
his chariot round the earth seven times. Hitherto
water existed combined with the earth here and there
in the form of lakes. Then all the water collected
into the deep cuts formed by the chariot wheels and
they became seven oceans gradually. The inter-
mediate portions of land became seven islands or
continents. Priyavrata had ten sons. The last three
sons Uttama, Thamasa and Raivata retired to the
forest for penance. Priyavrata gave the seven islands
to his remaining seven sons.

(1) Agnidhra, the eldest son, became the king
of Jambudwipa consisting of Asia and Europe.

(2) Medhatidhi, the second son, became the
king of Plakshadwipa or Pacific continent.

(3) Vapushmanta, the third son, became the
king of Salmaladwipa or Australia.

(4) Jyotishmanta, the fourth son, became the
king of Kusadwipa or Indian oceanic continent.

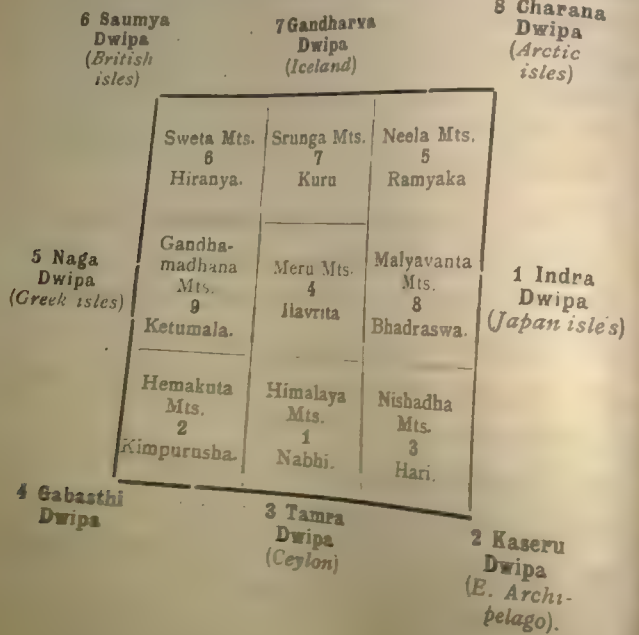
(5) Dyutimanta, the fifth son, became the
king of Kraunchadwipa or Africa.

(6) Havya, the sixth son, became the king of Sakadwipa, the Atlantic continent.

(7) Savana, the seventh son, became the king of Pushkaradwipa or America to the north of Asia.

2. Agnidhra.

Agnidhra, the eldest son, became the ruler of Jambudwipa or Asia and Europe together. He had nine sons: 1 Nabhi 2 Kimpurusha 3 Hari 4 Ilavrita 5 Ramyaka 6 Hiranya 7 Kuru 8 Bhadraswa 9 Ketumala. He divided the island between his nine sons who became rulers of the countries named after them as shown in the table below.



1. Nabhi, the eldest son, became the ruler of the region occupied by the Himalayas and the country lying south of it till the southern ocean (India, Burma, Malay peninsula and Ceylon). It was called Nabhi Varsha at first. The puranas describe Nabhi or Bharata Varsha to be in the shape of a bow. Hence Burma and Malay peninsula also form part of it as well as Ceylon.

2. Kimpurusha became the ruler of the region occupied by the Hemakuta mountains *i.e.*, the land stretching from Afghanistan to Arabia. It was called Kimpurusha Varsha.

3. Hari became the ruler of the region occupied by the Nishadha Mountains *i.e.*, Eastern Archipelago, Siam etc. countries. This was called Hari Varsha.

4. Ilavrita became the ruler of the region occupied by the Meru mountains north of the Himalayas *i.e.*, Tibet etc. This was called Ilavrita Varsha.

5. Ramyaka became the ruler of the region occupied by the Nila mountains in the North-east corner of Asia comprising of Mongolia, Manchuria etc. This was called Ramyaka Varsha.

6. Hiranya became the ruler of the North-west part of the island occupied by the Sweta mountains (Chalk hills in France and England) *i.e.*, western Europe. This was called Hiranya Varsha.

7. Kuru became the ruler of the region occupied by the Srunga mountains (Ural mts.) *i.e.*, Russia and Siberia. This was called Kuru Varsha.

8. Bhadraswa became the ruler of the region occupied by the Malyavanta mountain east of Meru *i.e.*, Modern China. This was called Bhadraswa Varsha.

9. Ketumala became the ruler of the region occupied by the Gandhamadhana mountains (Caucasus and Alps). This was called Ketumala Varsha.

Jambudwipa has 8 small islands alround namely (1) Indra dwipa, (2) Kaserudwipa, (3) Tamra dwipa (4) Gabhasti dwipa, (5) Naga dwipa, (6) Saumya dwipa, (7) Gandharva dwipa, (8) Charana dwipa. These islands were attached to the 8 Varshas except the centre one, Ilavrita Varsha.

(1) Indra dwipa or Japan islands came to the share of Bhadraswa Varsha.

(2) Kaseru dwipa or the Eastern Archipelago came to the share of Hari Varsha.

(3) Thamra dwipa or Ceylon came to the share of Nabhi Varsha (Bharata Varsha or India etc).

(4) Gabhasti dwipa came to the share of Kimpurusha Varsha.

(5) Naga dwipa or Greek isles came to the share of Ketumala Varsha.

(6) Saumya dwipa, *i.e.*, British isles came to the share of Hiranya Varsha.

(7) Gandharva dwipa *i.e.*, Iceland came to the share of Kuru Varsha.

(8) Charana dwipa or the Arctic island came to the share of Ramyaka Varsha.

3. Nabhi

Nabhi became the first king of Modern India, Burma and Malay peninsula. The country was then called Nabhi Varsha after him. His son was Rushabha.

4. Rushabha.

Rushabha succeeded his father to the throne. He is considered to be an avatar of Vishnu. He had hundred sons of whom Bharata was the eldest.

5. Bharata.

Bharata, the eldest son, succeeded his father as king. Then the country which was hitherto called Nabhi Varsha then came to be called Bharata Varsha. Thamra dwipa or Simhala or Ceylon is the island attached to Bharata Varsha which includes Burma and Malay peninsula. Excluding Ceylon, the remaining portion on the main land is called Bharata Khanda by latter Hindus. Bharata divided his country into nine provinces and made nine of his brothers (1) Kusavarta, (2) Ilavarta, (3) Brahma varta, (4) Aryavarta, (5) Malayaketu, (6) Bhadrasena, (7) Indraspruk, (8) Vidarbha (9) Kikata as rulers. The land lying between the rivers Saraswati

and Drishadvati came to the share of the pri
Brahmavarta. Thence forward it was call
Brahmavarta desa. The land east of the mount
Vinasana (which lies between Allahabad a
Benares) came to the share of the prince Ary
varta. From that time it was called Aryavar
desa. It is a false conception held by many of t
Hindu scholars that Aryavarta means mode
India or at least Northern India. The name Ary
varta applies to Benares and the surrounding plac
only but not at all to the whole of Northern Indi
Brahmins of Benares and the surrounding plac
only while reciting their Sankalpa say that the
country is Aryavarta as follows :

"भरतवर्षे, भरतखण्डे, आर्यावर्तैकदेशे"

But other brahmins do not say so. Later on, th
name Aryavarta was wrongly applied to the whol
of Northern India as it became the most importan
province in Northern India, just as all the Gree
tribes were called by the name of Ionians who wer
the most predominent amongst the Greek tribes.

6. Sumati.

Sumati, son of Bharata, succeeded his father t
the throne and ruled his kingdom well. His so
was Tejasa.

7. Tejasa.

Tejasa became king after his father. Unde
Tejasa's rule the country prospered well. His so
was Indradyumna.

8. Indradyumna.

Next, Indradyumna succeeded to the throne. He had no children for a long time. At the time of his death, his wife was pregnant and afterwards gave birth to a son called Parameshti.

9. Parameshti.

Parameshti was crowned king by the ministers soon after his birth. His son was known as Prati Harta.

10. Prati Harta.

Prati Harta became king next. He conquered the seven islands of the earth and became emperor. His son was Unneta.

11. Unneta.

Unneta next became king and ruled the country well. His son was Bhumakhya.

12. Bhumakhya.

Bhumakhya then became king. His son was Udgidha.

13. Udgidha.

Udgidha next succeeded to the throne. His son was Prasthavi.

14. Prasthavi.

Prasthavi next became king after his father. His son was Vibhu.

15. Vibhu.

Vibhu next became king after his father. H
son was Prithu.

16. Prithu.

Prithu succeeded his father to the throne a
ruled the country well. His son was Gaya.

17. Gaya.

Next Gaya succeeded his father to the throne
His son was Nara.

18. Nara.

Nara succeeded his father as king. His so
was Virat.

19. Virat.

Virat then succeeded his father as king. Hi
son was Mahavirya.

20. Mahavirya.

Mahavirya succeeded his father as king. Hi
son was Dhimanta.

21. Dhimanta.

Dhimanta next became king. His son wa
Mahanta.

22. Mahanta.

Mahanta next became king after his father
His son was Bhauvana.

23. Bhauvana.

Bhauvana next became king after his father
His son was Tvasta.

24. Tvasta.

Tvasta next succeeded his father to the throne. His son was Virajana.

25. Virajana.

Virajana next succeeded his father as king. His son was Rajana.

26. Rajana.

Rajana next became king after his father. His son was Satyajittu.

27. Satyajittu.

Satyajittu next became king. He had many sons who became great Yogis and did not take up the reigns of Government.

SVAROCHISHA (2nd Manu.)

After Bharata, Svarochisha of another family became the paramount king. A fairy named Varudhini living on the Himalayas fell in love with a brahmin named Pravara who went there as a visitor. Pravara refused to accept her love and returned to his home. A Gandharva who hitherto loved Varudhini took up the disguise of Pravara and joined her. As a result of this union, a son named Svarochi was born. Svarochi married four wives called Manorama, Vibhavari, Kalavati, and Vanadevi and begot four sons Vijaya, Meru Nanda, Prabhasa and Dyutima. The youngest Dyutima became king and was known as Svarochisha. He was called the second Manu. Svarochisha had seven sons Chaitra, Kimpurusha etc., who succeeded him.

UTTAMA (2nd Manu)

After Svarochisha Uttama grandson of the ... Manu and son of Priyavrata, gave up his penance and became the paramount king. He conquered the seven continents and became the emperor. He was called the third Manu. He had 13 sons called Aja, etc. who succeeded him.

THAMASA (4th Manu)

After Uttama his brother, Thamasa, became the paramount king. He was called the fourth Manu. During his reign, a powerful elephant caught by a crocodile in a lake was saved by God Vishnu. He had 12 sons called Janu etc. who succeeded him.

RAIVATA (5th Manu).

Raivata, brother of Thamasa, next became the paramount king. He conquered the seven continents and became the fifth Manu. He had 10 sons called Mahavirya etc. who succeeded him.

UTTANAPADA'S DYNASTY.

1. Uttanapada.

When Priyavrata was in forest in penance Uttanapada was appointed king for a part of the country by his father Manu I. He had two wives Suniti and Suruchi. Suniti had 2 sons Dhruva and Vasuvu and two daughters Swara and Manaswini Suruchi had a son called Uttama. Dhruva retired to the forest for penance. Uttama succeeded his father to the throne.

2. Uttama

Uttama succeeded to the throne after the death of his father. He married a girl named Bahula and was always attached to her. He was killed by the Gandharvas in a battle.

3. Dhruva

Dhruva after completing his penance in the forest heard that his brother was killed by the Gandharvas. He therefore hastened to his father's capital and took the reigns of Government. He utterly defeated the Gandharvas in a battle but spared them on the request of his grand father, the first Manu. He had five sons Prachinagarbha, Vrushabha, Vruku, Vrukala, Dyutimanta. He handed over the Government to his eldest son and became the pole star with his mother as a result of his penance.

4. Prachinagarbha.

The eldest son Prachinagarbha then became king. He had a son named Udaradhi by his queen Suvarchasa.

5. Udaradhi.

Udaradhi next succeeded his father. He had a son named Vivanjaya by his wife Bhadra.

6. Vivanjaya.

Vivanjaya next became king. He had a son named Ripu who became a mighty prince.

7. Ripu

Ripu then succeeded his father to the throne. His wife named Brihati bore him a son, Chakshusha by name.

8. Chakshusha.

Chakshusha became king after his father. His wife Varuni begot a son called Chaakshusha.

9. CHAAKSHUSHA (6th Manu)

Chaakshusha became king after his father. He conquered the seven continents and became the sixth Manu. His wife Nadvala, daughter of Viraja, begot ten sons the eldest of whom is Uru

10. Uru

Uru succeeded his father as king. He had five sons named Najina, Vraja, Sukra, Anga and Gaya.

11. Najina.

Najina became king afer his father. He had no children. His brother Anga had, by his wife called Sunidha, a son called Vena.

12. Vena.

Vena next succeeded as king. He was a very wicked king. He used to kill the husband of any beautiful woman and then marry her himself. Then his officers, commandars and soldiers followed his footsteps. From that time widow marriages were declared illegal and men were not allowed to perform religious rites with widow wives and

mantric widow marriage ritual was lost. He used to spoil all sacrifices. The Rishis combined together and killed him. From Vena's left shoulder, they created a son named Nishada. He became a black and wicked savage and retired to theVindhya mountains Then the Rishis created another son from Vena's right shoulder. He was a good son and was called Prithu.

13. Prithu

Prithu was crowned king by the Rishis soon after he was born. He performed many sacrifices. It was said that he levelled the whole earth and planted medicinal plants all over. From that time the earth yielded all kinds of crops etc. He had two sons Antardhi and Pavana. Prithu abdicated the throne in favour of his eldest son Antardhi and retired to the forest for penance with his queen.

14. Antardhi.

Antardhi ascended the throne after his father. His queen Sikhandini begot a son named Havirdhana.

15. Havirdhana.

Havirdhana succeeded his father as king. His wife Dhishana bore him six sons Prachina-barhisha, Sukla, Praja, Jina, Krishna, and Gaya. Jina appears to have become the king of modern China which was called after him.

16 Prachina-barhisha.

Prachina-barhisha next succeeded his father. His wife Savarna begot ten sons, the eldest of whom was Prachetasa. They performed great penance, obtained boons from Siva and returned home.

17. Prachetasa.

Prachetasa next became king. All the ten brothers together married one girl named Marisha. The old Daksha who was one of the 18 mind-born sons of Brahma and who was killed by Siva (*Rudra*) was born to Marisha. In this life also he was called Daksha. As per Siva's curse, the old Daksha's eight brothers Atri, Bhrugu, Marichi, Angirasa, Vasishta, Pulaha, Kratu and Pulasthya perished and were again born from the sacrificial fire of Brahma. Prachetasa abdicated the throne in favour of Daksha and retired to the forest for penance with his brothers.

18. Daksha II.

Daksha next became king. At this time the whole earth was submerged in a deluge. During the confusion Somaka took Vedas from Brahma and hid himself in the ocean. Vishnu killed Somaka in the form of a big fish and gave the Vedas to Brahma. Satyavrata, king of Dravida desa, together with all the Rishis including Daksha sailed in a ship during the deluge, being assisted by Vishnu in the

fish form, and landed on the Himalayas after the deluge subsided and performed penance. In the next life he was born to Vivaswanta, the Sun God, and was known as Vaivaswata. He became king after Purandara and built the city of Ayodhya for his capital and was called the seventh Manu. He is the present Manu.

Daksha begot a number of sons but all of them retired for penance. Daksha had 60 daughters of whom 13 he gave to Kasyapa, son of Marichi. Kasyapa's wife, Danavi, begot two sons Dundhu and Mura. They were called Danavas. Kasyapa's wife, Diti, begot two sons Hiranyakasipa and Hiranyaksha who were called Daityas. Kasyapa's wife, Aditi, begot 12 sons Purandara, Vivaswanta etc. who were called Adityas. After Daksha, his kingdom became divided into several states ruled by his grand sons.

ANCIENT PERIOD

1. Dundhu Danava.

Next Dundhu became king and subdued his cousin Indra. Vishnu buried Dundhu in earth in the form of Vamana I.

2. Mura Danava.

Mura next became king. He attacked Iksh. waku and also conquered Indra. Mura was killed by God Vishnu.

1. Hiranyakasipa.

Hiranyakasipa became king at the same time as Dundhu. His brother Hiranyaksha was killed by Vishnu in the form of a boar. Hiranyaksha left a son called Andhakasura who became blind. Hiranyakasipa had a son named Prahlada, a devout bhakta of Vishnu. The king ordered his son to give up the worship of Vishnu and tortured him. Vishnu appeared in the form of Narasimha (man with a lion's head) and killed Hiranyakasipa.

2. Prahlada.

Prahlada was made king by God Vishnu. He fought a battle with the Devas but was defeated. He had a son named Virochana. Prahlada handed over the government to Andhakasura, son of Hiranyaksha and retired to the forest as a disciple of Nara and Narayana.

3. Andhakasura.

Andhakasura took the reigns of government. He regained his sight. He desired to marry Parvati wife of Siva and fought with Siva who killed him.

4. Virochana.

Virochana son of Prahlada next became king. He tried to kill Indra but was himself killed in the attempt. He had a son called Bali.

5 Bali.

Bali next became king. He was a good king and conquered the Gods and Indra. He performed many sacrifices. Bali was imprisoned by Vishnu in the form of Vamana II and the Rakshasas were driven away to the Western Ghats. Some of them must have migrated to Egypt across the Arabian sea and the Red sea. Bali had hundred sons, the eldest of whom was Bana. Bana for a long time performed penance and became a devotee of Siva.

6. Jambhasura.

Jambha next became king. He also conquered the Gods but God Vishnu finally killed him with his scemitar The Devas were helped by Puranjaya, fourth king of the Solar race.

7. Tarakasura.

Taraka next became king. His two brothers also ruled over two other cities. All the three

brothers attacked the Gods. Rudra killed the three brothers and destroyed their cities.

8. Vrutrasura.

Viswaroopa son of Tvasta, one of the sons of Sukracharya became preceptor of the Gods. He was killed by Indra as Indra suspected that Viswaroopa was secretly assisting his enemies. For a long time Tvasta bore this insult in his mind. At last he created another son, Vrutra, to destroy Indra. Vrutra conquered Indra who made peace with Vrutra and became his friend. Indra afterwards treacherously killed Vrutra, being assisted by God Vishnu

9. Dhvaja.

Dhvaja next became king. He also attacked the Devas. Indra killed Dhvaja and his brother Viprachitti.

10. Halahala.

Halahala, a descendant of Anuhlada, brother of Prahlada, next became king of Asuras. He was also killed by Indra.

11. Kolahala.

Kolahala next became king. He was killed by Indra in a battle being assisted by Raji, king of the Lunar race.

1. Purandara.

Purandara succeeded Daksha II as king. He conquered the seven continents and performed 108

sacrifices to God Vishnu as a reward of which he became Indra or king of the Gods in Heaven. He was succeeded by his nephew Vaivaswata, son of Vivaswanta, the Sun God.

2. VAIVASWATA (7th Manu.)

Vivaswanta the Sun God, brother of Purandara, had a son who was called Vaivaswata. He next became king and built the city of Ayodhya. From this time his descendants ruled in Ayodhya. He is the seventh and present Manu. He had a daughter named Ila. On Manu's request Vasishta got her turned into a male called Sudyumna by the boon of Vishnu. Manu made him king of Pratishtanapura near the Himalayas. Sudyumna while hunting in the forest entered the abode of Siva. He and his men became women immediately. In feminine form Sudyumna begot a son, Pururava, by Budha (the planet Mercury) son of the Moon God. Afterwards Vasishta got a boon from Siva that Sudyumna will be a woman for one month and man for one month all his life time. In this way he ruled for some time. His queen begot three sons, Utkala, Gaya and Vimala. Sudyumna handed over the government to Pururava and retired to the forest for penance. Pururava's descendants are known as the Lunar race. Utkala, Gaya and Vimala migrated to the north and became kings of three different countries.

After Sudyumna retired to the forest for penance, Manu obtained a boon from Vishnu and begot ten sons, Ikshwaku, Nrugu, Saryati, Dhista Dhrusta Karushaka, Arishyanta, Prushadra, Nabhaga, and Kavi all of whom became kings of Northern India. Manu handed over the kingdom of Ayodhya to Ikshwaku and retired to the forest for penance.

SOLAR RACE.

1. Ikshwaku.

Ikshwaku ascended the throne of Ayodhya after his father. He had 100 sons. 25 of them migrated to the east and became kings of eastern countries. 23 became kings of southern India. 25 sons migrated to the west and became kings of western countries. 24 sons migrated to the north and became kings of northern countries. The eldest three only remained in Northern India. Nimi, the second son, became king of Mithila near the Himalayas. Dandaka the third son became king of the Vindhya region. Ikshwaku gave Ayodhya to his eldest son Vikukshi and retired to the forest for penance.

2. Vikukshi.

Vikukshi then became king of Ayodhya and performed many sacrifices. He had a son named Puranjaya.

3. Puranjaya.

Puranjaya succeeded his father as king. He rode over Indra's back and defeated the Asuras. From that time he was called Indra Vahana or Kakuthsa. He had a son named Anenasa.

4. Anenasa.

Anenasa succeeded his father as king of Ayodhya. His son was Prithu.

5. Prithu.

Prithu succeeded his father as king of Ayodhya. He had a son named Viswagandha.

6. Viswagandha.

Viswagandha succeeded his father as king. His son was Chandra.

7 Chandra.

Chandra succeeded his father as king. His son was Yuvanaswa.

8 Yuvanaswa I.

Yuvanaswa I succeeded his father as king. His son was Sravastha.

9. Sravastha.

Sravastha succeeded his father as king. He built the city of Sravasthi. His son was Bruhadaswa.

10. Bruhadaswa.

Bruhadaswa became king of Ayodhya after his father. His son was Kuvalayaswa.

11. Kuvalayaswa

Kuvalayaswa became king after his father. He had 21,000 sons. He and his sons fought with a dānava named Dundhu and killed him. Out of his sons three namely Drudhaswa, Kapilaswa, Bhadraswa survived the battle and all others perished. From that time Kuvalayaswa was called Dundhumara or the slayer of Dundhu.

12. Drudhaswa.

Drudhaswa succeeded his father as king. He had a son named Haryaswa.

13. Haryaswa.

Haryaswa succeeded his father as king. He had a son called Nikumbha.

14 Nikumbha.

Nikumbha succeeded his father as king. His son was Barhinaswa.

15. Barhinaswa.

Barhinaswa next became the ruler. He had a son named Krutaswa.

16. Krutaswa.

Krutaswa became king of Ayodhya after his father. His son was Senajit.

17. Senajit.

Senajit succeeded his father as king. He had a son named Yuvanaswa.

18. Yuvanaswa II.

Yuvanaswa II succeeded his father as king. He married 100 wives but had no sons. He then performed a sacrifice for Indra. During the night the rishis took the sacrificial water reserved by the rishis for his queen. Hence he bore a son who came out splitting the stomach of the king. Indra appeared and appeased the hunger of the child and also saved the king whose stomach was broken. The child was called Mandhata. Yuvanaswa gave the kingdom to his son and retired to the forest with his wives for penance.

19. Mandhata.

Mandhata succeeded to the throne after his father. He married Bindumati, daughter of Sasibindu (king of the Lunar race) and had 3 sons Ambarisha, Purukuthsa, Muchikundu, and 50 daughters. All the fifty daughters were married to a Rishi called Saubhari. Mandhata defeated Ravana, king of Ceylon, in a battle and also conquered the seven continents and became emperor. His eldest son Ambarisha went to serve his grandfather, Yuvanaswa and lived with him in the forest. Ambarisha's son was Yuvanaswa. Mandhata, Ambarisha, and Yuvanaswa are the three rishis for Yuvanaswa gotra. His descendants migrated to Bactria and were known as Yuvonas or Ivones. They later on colonized Greece and were also called Ionians.

The Ionians of Greece, called Yavanas by the Hindus, claim their descent from the Sun God. They were Kshatriyas belonging to the Yuvanaswa gotra and the Solar race. The last son Muchikundi assisted the Devas in a battle against the Asuras. Afterwards he took rest in the forest till he met Sri Krishna and then met his death by penance. Mandhata was afterwards killed by Lavanasura of Mathura who received an unconquerable weapon from Siva.

20. Purukuthsa.

Mandhata was succeeded by his second son Purukuthsa. He went to Patala and married a girl named Narmada. His son was Drasadasya.

21. Drasadasya.

Drasadasya succeeded his father as king. He had a son named Anaranya.

22. Anaranya.

Anaranya became king after his father. He fought a battle with Ravana, king of Ceylon and was killed by Ravana. He left a son named Haryaswa.

23. Haryaswa.

Haryaswa became king after his father's death. His son was Aruna.

24. Aruna.

Aruna then succeeded to the throne after his father. He had a son named Thribandhana.

25 Thribandhana.

Thribandhana succeeded his father as king. His son was Satyavrata who brought the bride of the king of Vidarbha before the marriage ceremony (Saptapadi) is completed. Hence he was driven out from Ayodhya and lived in the forest. After his father's death Vasishta and the ministers ruled Ayodhya for 12 years during which famine devastated the land. In the forest Satyavrata supported the family of Viswamitra in his absence during the famine. He once killed the sacrificial cow of Vasishta and gave the flesh to Viswamitra's family. Marrying the wife of another, disobeying his father, and killing the cow are three sins which he committed. Therefore he was called Thrisanku by Vasishta and declared a Panchama.

26. Thrisanku.

Viswamitra returned home and found his family saved by Thrisanku during the famine. Thrisanku was crowned king by Viswamitra. His son was Harischandra. Thrisanku with the help of Viswamitra ascended the heaven with human body.

27. Harischandra.

Harischandra next became king of Ayodhya. Viswamitra tried to make him speak a lie but failed. Harischandra remained true to his word although his kingdom was taken away by Viswamitra and himself and his wife sold away as slaves. Viswamitra

[illegible]

28. Rohita

[illegible] succeeded his [illegible] He had a son named Harita

29. Harita.

Harita became king after his father. [illegible] was Jampa

30. Jampa.

Jampa succeeded to the throne after his father He built a city called Champa Nagara. His son was Sudeva.

31. Sudeva.

Sudeva became king after his father. His son was Vijaya.

32. Vijaya.

Vijaya next succeeded his father as king. He had a son named Ruruka.

33. Ruruka.

Ruruka became king after his father's death. He had a son named Vruka.

34. Vruka.

Vruka succeeded his father as king. His son was Bahuka.

35. Bahuka.

Bahuka next became king. He was defeated and driven away from Ayodhya by the kings of

[illegible] Tal[illegible]ha, Parada, Yavana and [illegible] lived in the forest with [illegible] death one of his wives [illegible] poisoned her but the child did not [illegible] with the poison. So he was called [illegible]

36. Sagara

[illegible] enemies from Ayodhya and became king. He conquered the seven continents and became emperor. He made the kings of the Sakas (Scythians), Yavanas (Ionians or Bactrians), Kambhojas (Sogdians), Paradas (Parthians), Pahlavas (Persians), who were descended from the Hindu princes and therefore Kshatriyas to alter their costume and became outcastes. He made the Yavanas (Bactrians) and Kambojas (Sogdians) to shave their heads fully, Pahlavas or Persians who spoke the Pahlavi tongue to wear beards, Paradas or Parthians to shave their mustashes, and the Sakas or Scythians to shave half their heads. From this time the Hindu princes in India stopped inter-marriages with the Hindu princes in other parts of Asia who consequently mingled with the native tribes.

Sagara's eldest wife bore a son named Asamanjasa. His second wife begot 60,000 sons all of whom were burnt by Kapila's wrath. Asamanjasa had a son named Amsumanta. Sagara performed a

horse-sacrifice with the services of his grandson. As Asamanjasa became a Yogi, Sagara gave the kingdom to his grandson Amsumanta and retired to the forest for penance

37. Amsumanta.

Amsumanta, who next became king, performed penance to bring the Ganges river to earth for dipping the ashes of his grand fathers who fell a prey to the wrath of Kapila but died early. He had a son named Dileepa

38 Dileepa.

Dileepa who succeeded his father as king also performed penance for bringing the Ganges to earth but died early. He had a son named Bhagiradha.

39. Bhagiradha.

Bhagiradha next became king. He performed penance and brought the Ganges river to the earth and purified the ashes of his fore-fathers with its waters. Hence the Ganges was called Bhagiradha's daughter or Bhagiradhi. His son was Sruta.

40. Sruta.

Sruta succeeded his father as king. He had a son named Nabhavara.

41 Nabhavara.

Nabhavara became king after his father. His son was Sindhudwipa

42. Sindhudwipa.

Sindhudwipa next became king of Ayodhya His son was Ayutayu.

43. Ayutayu.

Ayutayu next became king after his father. His son was Rutuparna.

44 Rutuparna.

Rutuparna succeeded his father as king. He was the friend of emperor Nala. He knew Akshahrudaya (telling the number of units or articles contained in any heap etc.) and taught it to Nala and in return learnt Aswavidya (training horses to run hundreds of miles in a minute). His son was Sarva-kama.

45. Sarva-kama.

Sarva-kama next succeeded to the throne. His son was Sudasa.

46. Sudasa.

Sudasa became king after his father. His wife was Madayanti. He was also called Mitrasaha and Kalmashapada. As per Vasishta's curse he became a Rakshasa and killed a brahmin. The brahmin's wife cursed him that he will die when he meets his wife and died accordingly. His son was Asmaka.

47. Asmaka.

Asmaka became king after his father. His son was Mulaka.

48. Mulaka.

Mulaka became king after his father. H escaped from the hands of Parasu-Rama, a brahm warrior and enemy of Kshatriyas, several tim being hidden by women in the palace in the d guise of a woman. Hence he was called Na kawacha. His son was Viswasaha.

49. Viswasaha.

Viswasaha next became king of Ayodhya. Hi son was Khatwanga.

50. Khatwanga.

Khatwanga was crowned king after his father He conquered the 7 continents and became emperor. He helped the Devas in a battle and killed their enemies. The Gods promised to give him a boon. As a boon he learnt from the Devas that his death is approaching. He immediately retired to the forest for penance and obtained liberation. He left a son named Dirghabahu.

51. Dirghabahu.

Dirghabahu became king after his father. His son was Raghu.

52. Raghu.

Raghu succeeded his father as king. He was a wise and just ruler. His son was Pruthusrava.

53. Pruthusrava.

Pruthusrava next succeeded to the throne. He had a son named Aja.

54. Aja

Aja became king after his father. His son was Dasaratha

55. Dasaratha.

Dasaratha became king after his father. He was a powerful king and helped the Devas in a battle against the Asuras. Dasaradha had 3 wives. He performed a horse sacrifice with the desire of having progeny. After the sacrifice his 1st queen Kausalya begot Rama, his 3rd queen Kaikeyi begot Bharata, the 2nd queen Sumitra begot Lakshmana and Satrughna. Rama and Lakshmana married Sita and Urmila, daughters of Siradhwaja Janaka, king of Mithila. Bharata and Satrughna married Mandavi and Srutakirti, daughters of Kusadhvaja, king of Sankasyapura and brother of Janaka. Rama was exiled into the forest by Dasaratha on the wish of his second wife Kaikeyi. His wife Sita and brother Lakshmana followed him. Soon after Rama started for forest, Dasaratha died and Bharata ruled in the name of Rama.

56. Bharata.

Bharata ruled in Nandigrama for 14 years. While in forest, Sita was carried away by Ravana, king of Ceylon. Rama killed Vali, king of Kishkinda in the Vindhyas and placed his brother, Sugriva, on the throne. With the assistance of Sugriva's army

Rama conquered Lanka and killed Ravana and his forces. He made Vibhishana (Ravana's brother) king of Ceylon and returned to Ayodhya with Sita and Lakshmana.

57. Rama.

Rama was crowned king of Ayodhya after his return from the forest and performed a horse sacrifice. Satrughna killed Lavanasura and took Mathura and made his sons, Subahu and Surasena, rulers of Mathura. Lakshmana's sons, Angad and Chandraketu, became kings of the Himalayan region and built two cities called Angadapura and Chandraketupura after them. Bharata conquered the Gandharadesa (Kandahar) from the Gandharvas. His sons Taksha and Pushkala became kings of Gandhara. They built the cities of Takshasila (Taxila) and Pushkalavati. After Rama Ayodhya was desolated. Rama's 2nd son Lava became king of North Kosala with Sravasthi Nagara as his capital. Rama's 1st son, Kusa succeeded Rama to South Kosala.

58. Kusa

Kusa succeeded Rama as king of South Kosala. He changed his capital to Kusasthalipura called after him and Ayodhya was deserted for a long time. His son was Atidhi.

59. Atidhi.

Atidhi became king of Kosala after his father; he had a son named Nishadha.

60. Nishadha.

Nishadha succeeded his father as king. His son was Nabha.

61. Nabha.

Nabha became king of Kosala after his father. His son was Pundarika.

62. Pundarika.

Pundarika succeeded his father as king. His son was Kshema Dhanwa.

63. Kshema Dhanwa.

Kshema Dhanwa succeeded his father as king. His son was Devanika.

64. Devanika.

Devanika next became king of Kosaladesa. He had a son named Ahina.

65. Ahina.

Ahina became king after his father. His son was Pariyatra.

66. Pariyatra.

Pariyatra became king after his father. His son was Bala.

67. Bala.

Bala succeeded to the throne after his father. He had a son named Jala.

68. Jala.

Jala succeeded his father as king. His son was Vajranabha.

69. Vajranabha.

Vajranabha became king after his father. He had a son named Sankhana.

70. Sankhana.

Sankhana succeeded his father as king. His son was Vidhruti.

71. Vidhruti.

Vidhruti succeeded his father as king. His son was Hiranyanabha.

72. Hiranyanabha.

Hiranyanabha became king after his father. He had a son named Pushya. Hiranyanabha learnt Yoga from Yagnyavalka, disciple of Jaimini and retired as a Yogi.

73. Pushya.

Pushya succeeded his father as king. His son was Dhruva Sandhi.

74. Dhruva Sandhi.

Dhruva Sandhi became king next. He had a son named Sudarsana.

75. Sudarsana.

Sudarsana next succeeded as king. His son was Agni Varna.

76. Agni Varna.

Agni Varna succeeded his father as king. He had a son named Seeghra.

77. Seeghra.

Seeghra succeeded his father as king. His son was Maru.

78. Maru.

Maru became king after his father. He became a great Yogi and retired to Kalapa village and is supposed to be still living somewhere in the Himalayas. He will in future become king after the Kaliyuga.

79. Prasusruka.

Prasusruka, son of Maru, next succeeded as king. His son was Sandhi.

80. Sandhi.

Sandhi became king after his father. He had a son named Amarshana.

81. Amarshana.

Amarshna succeeded his father as king. His son was Mahaswanta.

82. Mahaswanta.

Mahaswanta became king after his father. His son was Viswasahya.

83. Viswasahya.

Viswasahya succeeded his father as king. His son was Bruhadbala.

84. Bruhadbala.

Bruhadbala became king of Ayodhya after his father. In his time the great Mahabharata battle between the Pandavas and Kauravas took place. Bruhadbala joined the Kauravas. After fighting bravelly for 13 days he was killed by Abhimanyu, son of Arjuna, 3rd brother of the Pandavas. After the battle Bruhadbala's son, Bruhadrana, became king of Ayodhya.

THE LUNAR RACE.

1. Ila (Sudyumna)

Ila, daughter of Vaivaswata Manu, ruled in Pratishtanapura as Sudyumna. She begot a son called Pururava by Budha(the planet Mercury), son of the Moon God. Sudyumna handed over the Government to Pururava and retired to the forest for penance.

2. Pururava.

Pururava married Urvasi and begot six sons called Ayu, Srutayu, Satayu, Raya, Jaya and Vijaya by her. Pururava divided the Veda into three and created 3 fires and performed a Yaga in praise of Vishnu.

3. Ayu.

Ayu succeeded his father as king. He had five sons Nahusha, Kshatravruddha, Raji, Rambha and Anenasa.

4. Nahusha.

Nahusha next became king after his father He had six sons called Yati, Yayati, Samyati, Nayati, Viyati, Kruti. Nahusha performed hundred sacrifices to God Vishnu as a result of which he became Indra or king of the Gods. Yati retired to the forest for penance giving up the kingdom and hence Yayati next became king.

5. Yayati.

Yayati ascended the throne and conquered the whole of Jambudwipa and became emperor. He married Sukra's daughter, Devayani, and begot two sons called Yadu and Turvas by her. Next he married Sarmishta, daughter of Vrushaparva, king of the Rakshasas in Deccan and begot three sons by her called Druhyu, Anuvu and Puru. Yayati gave his main kingdom to his last son Puru, the eastern portion to Anuvu, the south to Yadu the west to Druhyu, and the region of the north to Turvas. One of the descendants of Druhyu was Gandhara. He built the town called Gandhara (modern Kandahar in Afghanistan) and the country ruled by him came to be called Gandhara. The descendants of Turvas mixed up with the mlechchas (barbarians) and ruled as kings of the north.

6. Puru

Puru became king after his father. His son was Janamejaya.

7. Janamejaya.

Janamejaya suceeded his father as king. His son was Prachinvamsa.

8. Prachinvamsa.

Prachinvamsa next became king. His son was Pravirodhamanyu.

9. Pravirodhamanyu.

Pravirodhamanyu next succeeded to the throne. His son was Charu.

10. Charu.

Charu succeeded his father as king. His son was Sudyu.

11. Sudyu.

Sudyu next became king after his father. His son was Bahugata.

12. Bahugata.

Bahugata next became king after his father. His son was Saryati.

13. Saryati.

Saryati next succeeded his father as king. His son was Samyati.

14. Samyati.

Samyati ascended the throne after his father. His son was Roudraswa.

15. Roudraswa.

Roudraswa next became king after his father. He married a fairy named Ghrutachi and begot ten sons, the eldest of whom was Rutepu.

16. Rutepu.

Rutepu succeeded his father as king. His son was Antisara.

17. Antisara.

Antisara succeeded his father to the throne. He had three sons Sumati, Dhruva and Apratiradha.

18. Sumati.

Sumati succeeded his father as king. His son was Raibhya.

19. Raibhya.

Raibhya succeeded his father as king. His son was Dushyanta.

20. Dushyanta.

Dushyanta next became king after his father. While hunting in the forest he met Sakuntala, a daughter of Menaka by Viswamitra, brought up by the Rishi Kanwa and married her. As a result of this union a son named Bharata was born.

21. Bharata.

Bharata succeeded his father as king. He conquered nations such as Sakas, Sabaras, Barbaras, Kashas, Kiratas, Hunas (Greeks) and Mlechchas (Arabians) and became emperor. He had no children and adopted Bharadwaja as his son and called him Vitadha.

22. Vitadha.

Vitadha succeeded to the throne after his father. His son was Manyu.

23. Manyu.

Manyu succeeded his father as king. He had five sons Bruhatkshatra, Jaya, Mahavirya, Nara and Garga.

24. Bruhatkshatra.

Bruhatkshatra next succeeded to the throne. His son was Suhotra.

25. Suhotra.

Suhotra became king after his father. His son was Hasti.

26. Hasti.

Hasti became king after his father. He built the town of Hastinapura on the Ganges and changed his capital thereto. He had three sons Ajameedha, Dwimeedha and Purumeedha.

27. Ajameedha.

Ajameedha succeeded his father as king. He had three sons Ruksha, Priyamedha, Bruhadisha.

28. Ruksha.

Ruksha succeeded his father as king. His son was Samvarna.

29. Samvarna.

Samvarna became king after his father. He loved Tapati, a daughter of the Sun-god, in the forest. Vasishta performed penance and obtained the girl from the Sun-god and married her to the king. She begot a son called Kuru.

30. Kuru.

Kuru became king after his father. He performed a sacrifice on the banks of the river Sarasvati and the land ploughed by him for the purpose was called Kurukshetra. He had four sons Parikshat, Sudhanu, Jahnu, and Nishada.

31. Parikshat.

Parikshat succeeded his father as king of Hastinapura. He died without leaving a son. His brother Sudhanu became king of Magadha with Girivrajapura as his capital. Jahnu had a son called Suradha.

32. Suradha.

Suradha ascended the throne after his uncle, Parikshat. His son was Viduradha.

33. Viduradha.

Viduradha succeeded to the throne after his father. His son was Sarvabhauma.

34. Sarvabhauma.

Sarvabhauma succeeded his father as king. His son was Jayatsena.

35. Jayatsena.

Jayatsena succeeded his father as king. His son was Radhika.

36. Radhika.

Radhika became king after his father. His son was Ayutayu.

37. Ayutayu.

Ayutayu succeeded his father as king. His son was Krodhana.

38. Krodhana.

Krodhana succeeded his father as king. His son was Devatidhi.

39. Devatidhi.

Devatidhi became king after his father. His son was Ruksha.

40. Ruksha

Ruksha succeeded his father as king. His son was Bhimasena.

41. Bhimasena.

Bhimasena succeeded his father as king. His son was Pratipa.

42. Pratipa.

Pratipa became king after his father. He had three sons Devapi, Santanu, and Bahlika. Devapi, retired as a Yogi and lived in a village called Kalapa. He is supposed to be still living somewhere in the Himalayas and will become king after the close of the present Kaliyuga. Bahlika became king of Bahlikadesa (Iran) called after him.

43, Santanu.

Santanu next became king of Hastinapura. The Ganges river transformed herself into human form and married him in the forest. Santana begot

eight sons by her. Seven of them died soon after birth but the last Devavrata known as Bhishma lived for a long time. After the Ganges left him, Santana married Satyavati, daughter of an ordinary Kshatriya called Dasaraja, the chief of a fisherman village on the banks of the Jumna. She begot two sons Chitrangada and Vichitravirya.

44. Chitrangada

Devavrata took a vow at the time of his father's second marriage that he would not accept the throne or even marry for which act he was called Bhishma. Chitrangada became king after his father. He was killed in a battle by the Gandharvas.

45. Vichitravirya.

Next Vichitravirya succeeded to the throne. Bhishma brought two daughters of the king of Benares in a *swayamvara* and married them to Vichitravirya. Vichitravirya died without children. His widows begot Dhritarashtra and Pandu by Vyasa. A servant maid of the first queen begot a son named Vidura by Vyasa.

46. Dhritarashtra and Pandu.

As Dhritarashtra was blind, Pandu was crowned king for half the Kuru kingdom to rule in place of Dhritarashtra. Dhritarashtra had hundred sons who were called kauravas, the eldest of whom was

Duryodhana. Pandu had five sons Yudhishtira, Bhima, Arjuna, Nakula and Sahadeva who were called Pandavas. After Pandu's death, the Pandavas were brought up by Dhritarashtra. Arjuna won Draupadi, daughter of Drupada, king of Panchala, in a swayamvara. All the five brothers married her. As the Pandavas became majors they were given half the Kuru kingdom as their father's share. They built the city of Indraprastha for their capital and performed a Rajasuya sacrifice after conquering the kings in the whole of Jambu dwipa. Duryodhana ruled in Hastinapura in his father's place. The Pandavas were defeated by Duryodhana in a game of chess and had to live in forest for twelve years and one year in towns in disguise leaving their kingdom in charge of Duryodhana. Duryodhana did not hand over the kingdom to the Pandavas after the expiry of thirteen years as agreed to before. The Pandavas and Kauravas fought a battle in the field of Kurukshetra. All the kings of India joined in that battle, some for Duryodhana and some for the Pandavas. The battle of Kurukshetra known as the Mahabharata battle lasted for eighteen days. Sri krishna of Dwaraka acted as advisor to the Pandavas in the battle though he did not actually take part in the fight. The Pandavas won the battle and became rulers of Hastinapura and Indraprastha.

MAGADHA KINGS

1. Sudhanu.

Sudhanu, second son of Kuru, king of Hastinapura, became king of Magadha with Girivrajapura as his capital. He had a son called Suhotra.

2. Suhotra.

Suhotra succeeded his father as king. His son was Chyavana.

3. Chyavana.

Chyavana became king after his father. His son was Krita.

4. Krita.

Krita became king after his father. His son was Vasu.

5. Uparichara Vasu.

Vasu next became king. He used to travel in the air and hence was called Uparichara. His son was Bruhadratha.

6. Bruhadratha I.

Bruhadratha I succeeded his father as king. His son was Kusagra.

7. Kusagra.

Kusagra next became king after his father. His son was Rushabha.

8. Rushabha.

Rushabha succeeded his father as king. His son was Pushpavanta.

9. Pushpavanta.

Pushpavanta succeeded his father as king. His son was Satyahita.

10. Satyahita.

Satyahita ascended the throne after his father. His son was Sudhanu.

11. Sudhanu.

Sudhanu succeeded his father as king. His son was Urja.

12. Urja.

Urja succeeded his father as king. His son was Nabhasa.

13. Nabhasa (Bruhadratha II).

Nabhasa ascended the throne after his father. He was also called Bruhadratha. His son was Jarasandha who was brought up by a Rakshasa woman called Jara.

14. Jarasandha.

Jarasandha succeeded his father as king. He was a powerful king. He had two daughters and one son called Sahadeva. The two daughters were given in marriage to Kamsa, king of Mathura. When Sri Krishna killed Kamsa and occupied Mathura, Jarasandha invaded Mathura eighteen times. Sri Krishna was forced to retire to Dwaraka. Jarasandha was afterwards killed by Bhima, second brother of the Pandavas.

15. Sahadeva.

Sahadeva succeeded his father as king. He fought in the battle of Kurukshetra on the side of the Pandavas and died therein. His son Somapi was crowned king of Magadha after the Battle.

EARLY PERIOD

INTRODUCTION

One of the many wrong ideas entertained by most of the Scholars is that Chandragupta, the founder of the Maurya dynasty, is identical with Sandrocottos referred to by the Greek historians as contemporary of Seleukus Nikator and that Chandragupta Maurya ascended the throne of Magadha in 322 B. C., an year after the death of Alexander the Great at Babylon and that he defeated Seleukus when he invaded India in 303 B. C. to reconquer the lost Greek provinces in India. This is a mischievous, wicked, and unfounded identification which has ruined the whole chronology of the Hindus, Buddhists and Jains.

The Bhavishya Purana says that a prince called Vikramaditya of the Pramara dynasty ruling at Sri Parvata in Guntur District in Southern India conquered Malwa and ascended the throne of Ujjain and that he conquered the whole of India from Cape Comorin to Gandhara and completely swept away the foreign tribes out of India or subdued them. He established an era in his name from the date of his accession which is the Vikrama or Malava era of 58 B. C.

Merutungacharya, a Jain sanyasi in his Pathavali says that after Nabhavahana a prince named Gardhabhilla ruled Ujjain for 13 years after which he was conquered by the Sakas, probably kushans under Kadphises II. Four years later Gardhabhilla's son Vikrama drove away the Sakas *i.e.*, Kushans under Kadphises II from Ujjain and ascended the throne, 470 years after Mahavira's death. He established an era in his name from the date of his accession, which is the Malava era of 58 B.C.

Whether Vikrama was the son of Gardhabhilla as stated by Merutungacharya or whether he belonged to the Pramara dynasty, it is certain that he conquered Malwa from the Kushans in 58 B.C. Hence the Kushans conquered Malwa in 58+4=62 B.C. and Gardhabhilla came to the throne of Ujjain in 62+13=75 B.C. As per Kaliyuga Raja Vrittanta of Bhavishyottara Purana all foreign tribes such as Yavanas, Sakas, Pahlavas, Paradas, Hunas, etc., entered India during the reign of the (later) Andhras and ruled India in conjunction with the (later) Andhras and Guptas and it is they that destroyed the Gupta empire. All the imperial Guptas including Kumaragupta II had a firm controle over Malwa. Hence Gardhabhilla must have asserted his independance after the death of Kumaragupta II and the conquest of Malwa by the Kushans must have taken place after the death of Kumaragupta II

Hence the death of Kumaragupta II may be taken as roughly 62+9=71 B. C. The accession of Chandragupta II comes to 71+187=258 B. C. or 200 B. V. in round figures. (*Vide table of Magadha kings, supra*).

In the Kashmir Chronicle written by Kalhana, it is stated that Vikramaditya of Ujjain in Malwa, who established the Vikrama era in 58 B. C. conquered the whole of India including Kashmir and drove away the foreign tribes such as Sakas etc beyond the Indus or subdued them and that he placed a brahmin poet of his Court called Matrugupta on the throne of Kashmir. As soon as Vikramaditya died at Ujjain, the ministers of Kashmir dethroned Matrugupta and placed Pravarasena, the nephew of the late Kashmir king, on the throne. Hence the dethronement of Matrugupta marks the death of Vikrama. Vikrama ruled for 93 years as per list of the kings of Indraprastha maintained in Rajaputana vide Dayananda's Satyartha Prakasika. Hence Matrugupta was dethroned in 36 A. D. (the date of Vikrama's death.)

In the same Kashmir Chronicle, it is stated that 291 years before the dethronement of Matrugupta *i.e.*, in 198 B. V. (256 B. C.) a prince called Pratapaditya, a relative of a certain Vikramaditya of a distant land was brought by the ministers and placed on the Kashmir throne. This Vikramaditya

must be a paramount king. At that time Magadha was the only paramount state. Hence the land referred to here should be Magadha and Vikramaditya referred to should be Chandragupta of the Gupta dynasty who assumed the title of Vikramaditya. From the titles which the Gupta kings assumed, it appears that Pratapaditya was a member of the Imperial Gupta royal family. As Pratapaditya ascended the throne of Kashmir in 198 B. V. (256 B. C.) the accession of Chandragupta I of the Gupta dynasty may be placed two years before *i.e.*, in 200 B. V. in round figures. (258 B.C.) **This date should be taken as the basis for calculating all dates in Indian History hereafter by dead reckoning backwards and forwards.**

Before Chandragupta II his father Samudragupta ruled for 51 years. Hence Samudragupta ascended the throne in 258+51=309 B. C. As Seleukus invaded India in 303 B. C. his contemporary was Samudragupta. Sandrocottos referred to by the Greek historians is identical with Samudragupta. The invasion of Seleukus took place during the seventh year of Samudragupta's reign, by which time Samudragupta became master of nearly the whole of India commencing his wars from the moment of his accession.

As Chandragupta I ruled for 7 years, the begining of the Gupta dynasty falls in 309+7=316

B. C. As per Kaliyuga Raja Vrittanta of Bhavishya Purana, Chandragupta I served as commander-in-chief of the Magadha army under the last Andhra king Chandra Sri who ruled over Magadha in Pataliputra for 10 years. Chandragupta killed the king and acted as the guardian of his minor son Pulomayee IV for 7 years after which he murdered the boy and ascended the throne of Magadha. Hence Chandra Sri ascended the throne in 316+7+10=333 B. C. and ruled till 323 B. C. As Alexander's expedition to India took place in 327 B. C. Chandra Sri was the contemporary of Alexander the Great. Xandrammes referred to by the Greek historians as contemporary of Alexander is identical with Chandra Sri. Chandragupta I cannot be identical with Xandrammes as the syllable "Gupta" is absent in Xandrammes. It (Xandrammes) contains one syllable "Chandra" and also "S" which represents "Sri". Hence it should be taken as identical to Chandra Sri. Chandragupta was otherwise called Chandrasena which may be identical with Xandrammes. If the fame of Samudragupta had reached the ears of Seleukus, he would not have attempted the invasion of India. Hence the invasion of Seleukus must be placed in the early years of Samudragupta's reign which brings the invasion of Alexander to the reign of Chandra Sri which is adopted in this book.

Somapi was crowned king of Magadha just after the Mahabharata battle. The hundred reigns from Somapi to Samudragupta, both inclusive, covered 2881 years as per table of Magadha kings. Hence the Mahabharata battle took place in 200+2881=3081 B. V. (258+2881=3139 B. C.) Hence the Hindu authorities which say that the Great battle took place 36 and odd years before Kaliyuga which commenced in 3102 B. C. are quite correct.

The history of Kashmir written by Professor Hasan in English on the authority of Mulla Ahmed's History of Kashmir written in Persian language based on Rajatarangini, Ratnakara Purana etc., (vide account given by Pandit Ananda Kaul in the journal of the Asiatic Society of Bengal for April 1910) also proves that the Great battle took place 36 and odd years before Kaliyuga (3102 B.C.) as shown below.

Kashmir kings:—(1) Gonanda I king of Kashmir helped Jarasandha, king of Magadha, in besieging Mathura where Sri Krishna originally lived. Gonanda was killed by Balarama. Gonanda I ruled for 17 years. (2) Damodara, son of Gonanda next became king of Kashmir. Sri Krishna went to Gandhara (Kandahar) to attend the marriage of the Princess of Gandhara. There Damodara attacked the Yadavas to avenge his father's death but was

killed by Sri Krishna. Damodara reigned for 18 years. (3) Damodara's queen who was pregnant gave birth to a son named Gonanda. The queen Yasovati ruled for 15 years as regent. While she was ruling, the Mahabharata battle took place. As a woman, she was not requested by either the Pandavas or the Kauravas to help them and hence the Kashmirian army did not take part in the great battle. Now, let us consider when she became ruler of Kashmir and when the Mahabharatha battle took place.

(4) Gonanda II was crowned king of Kashmir about 8 years after the Mahabharata battle in his fifteenth year by the council of ministers. After ruling for 40 years he was killed in a battle by Parikshat, king of Hastinapura. As Gonanda II left no heir, Parikshat incorporated Kashmir into his empire.

(5) Parikshat :— For about 15 years the throne of Kashmir was vacant and Kashmir was ruled by Parikshat from Hastinapura. At the time of his death in 3019 B.V. (3077 B.C.), Parikshat gave Kashmir to his second son Harnadeva.

Matrugupta, a Brahmin poet of Vikrama's court at Ujjain was made king of Kashmir by Vikrama who conquered it. Soon after Vikrama's death at Ujjain, Matrugupta was dethroned by the ministers. He retired to Varanasi (Benares) as a sanyasi.

Hence the close of his reign marks the death of Vikrama who ruled for about 93 years and died in the 94th year of Vikrama era (36 A.D.).

The 80 kings from Harnadeva to Matrugupta ruled for 3112 years as per table of Kashmir kings given separately. Hence Harnadeva ascended the throne of Kashmir in 3112—93=3019 B. V. (3077 B.C.). The Kashmirian era which commenced in 3077 B.C. has no other remarkable incident for its origin except the accession of Harnadeva to the Kashmir throne and the begining of the Pandava dynasty. I firmly believe that the Kashmirian era was established by the first Pandava king Harnadeva and begins from the date of his accession to the Kashmir throne. It is no wonder that a dynasty which ruled Kashmir for nearly 1000 years could establish its era so firmly in Kashmir that it is used even today.

The copper plate grant given by Janamejaya to a temple in Kishkindha tells us that Janamejaya was already in power before the 89th year of Yudhishtira era *i.e.*, from the Mahabharata battle. The Bhagavata-purana says that Parikshat died after ruling for 60 years. But this is not correct as his death falls in the 96th year of Yudhishtira saka. It appears Parikshat lived for 60 years. Hence the period of reign of Parikshat should be taken as 60—35=25 years. Hence Parikshat ascended the throne of

Hastinapura in 3077+25=3102 B.C. (3044 B.V.) which is also the begining of Kaliyuga and the year of Sri Krishna's death Yudhishtira ruled for 36 years 3 months after the battle Hence the date of the Mahabharata battle comes to 3102+37=3139 B.C. (3081 B.V.)

The three reigns of Yasovati, Gonanda II and Parikshat over Kashmir amount to 70 years. Hence Yasovati became regent in 3077+70=3147 B.C. (3089 B V.). The Mahabharata battle took place in the 8th year of her reign i.e. 3139 B. C. Hence the Hindu authorities which say that the battle took place in 3139 B.C. (3081 B.V.) are correct.

Kalhana who wrote the history of Kashmir in Sanskrit could not get the periods of reigns for 52 kings and he could not get the accounts even of 35 of these kings. He stated that the 52 kings ruled for 1266 years roughly on the authority of Vruddha Garga's verse quoted by Varahamihira which runs as follows and placed the Mahabharata battle in the 653rd year of Kaliyuga.

आसन्मघासु मुनयः शासति पृथिवीं युधिष्ठिरे नृपतौ।
षट्द्विकपंचद्वियुतः शककालस्तस्यराज्ञश्च ॥

Kalhana assumed that the Sakakala referred to is Salivahana Saka and the years 2526 denote the interval between Yudhishtira and Salivahana eras. Vruddha Garga only means that 2526 years expired in Yudhishtira era at the time of writing his work on

astronomy. Hence Vruddha Garga wrote his work on astronomy in 3081—2526=555 B.V. (i.e. 613 B.C.). This verse does not give the interval of time between any two eras. But according to actual historical data, the 52 kings ruled for 1906 years as per table of Kashmir kings given separately and the Great battle took place 37 years before Kaliyuga (3102 B.C.) i.e. in 3081 B.V. (3139 B.C.)

The Puranas say that, in Kaliyuga, the descendants of Jarasandha would become paramount sovereigns. When Sahadeva, king of Magadha and son of Jarasandha, died in the Mahabharata battle, his son Somapi was crowned king of Magadha in 3081 B.V. (3139 B.C.). The early period of the history of India commences from the reign of Somapi in 3081 B.V. which date may be taken as the begining of regular history for India.

Buddha :—While Buddha was preaching his religion, Bimbisara was ruling over Magadha and was succeeded by Ajatasatru who ruled from 1759—1734 B.V. Buddha died in the 8th year of Ajatasatru's reign i.e. in 1752 B.V. after living for about 80 years. Hence the date of Buddha's birth can be taken as 1832 B.V. (1890 B.C.).

Maha Vira :—Vardhamana Mahavira known as Jina died 470 years before Vikrama era i.e. in 528 B.C. He lived for 71 years. Hence the date of his birth may be taken as 541 B.V. (599 B.C.)

Jina was the 24th and last of the Jain prophets. Jainism was actually founded by Rushabhadeva the first prophet and existed even from the days of the Nandas in some other form. European scholars placed Vardhamana Mahavira during the days of Buddha. This is absurd because he lived in the days of Kumarila Bhatta who lived in the days of Sankara.

Kumarila Bhatta :—Kumarila in order to defeat the Jains became a disciple of Vardhamana Mahavira and learnt the secrets of Jain religion. About his birth the Jina Vijaya says as follows :

ऋषिर्वारस्तदापूर्णं मत्यांक्षोवाममेळनात् ।
एकीकृत्य लभेतां कः क्रोधीस्यात् तत्सवत्सरः ॥
भट्टाचार्यकुमारस्य कर्मकांडकवादिनः ।
ज्ञेयः प्रादुर्भवस्तस्मिन् वर्षे यौधिष्ठिरे शके ॥

(Vide p. 8 Sanskrit Chandrika under Mahakavi Kalidasa). We shall get the year Krodhi if we calculate the figures Rishi=7 Vara=7 Purna=0 Martyaksha=2 in the reverse order. Be it known that it was in that year 2077 of the Yudhishtira saka (of Jains) that Kumarila Bhattacharya, the special advocate of Karma Kanda was born. The Jains and Buddhists use a Yudhishtira era which commences 468 years after Kali. Hence Kumarila was born in 2077+468=2545 Kali or 557 B.C. Chitsuka says in Bruhat Sankara Vijaya that Kumarila was older than Sankara by 48 years. As Sankara was

born in 509 B.C. Kumarila was born in 509+48 = 557 B.C. according to Sankara Vijaya also. Two years after the death of Mahavira, Kumarila was pushed out into the street from the top of a terrace. The Jina Vijaya gives the date as follows :

नन्दाः पूर्णं भूश्च नेत्रे मनुजानां च वामतः ।
मेलने वत्सरो धाता युधिष्ठिरशकस्य वै ॥
भट्टाचार्यकुमारस्य कर्मकाण्डस्य वादिनः ।
जातः पराभवस्तस्मिन् विज्ञेयो वत्सरे शुभे ॥

Nandas=9, Purna=0, Bhumi=1, Netra=2 in the reverse order. 2109 years had elapsed in the Yudhishtira Saka of the Jains corresponding to the year Dhata. It was in that auspicious year that Kumara Bhattacharya met with his fall. Hence Kumara left Jains in 2109+468=2577 Kali or 525 B.C. Regarding the death of Kumarila, the Jina Vijaya says :—

पश्चात् पंचदशे वर्षे शङ्करस्य गते सति ।
भट्टाचार्यकुमारस्य दर्शनं कृतवान् शिवः ॥

Sankara met Bhattacharya when 15 years are completed in his life or in his 16th year. Kumarila died soon after or in the 16th year of Sankara i.e. in 493 B.C.

Sankara :—The date of Sankaracharya according to the Sankara Vijaya and the accounts kept by the Dwaraka and Puri Mathas is 2593rd year of Kaliyuga or 451 B.V. or 509 B.C. as given below :

तिष्येप्रयात्यनलसेवधिबाणनेत्रे
ये नन्दने दिनमणावुददद्रजाजि ।

रन्ध्रेदितेरुडुविनिर्गतमङ्गलेभे
व्याहृतवान् शिवगुरुः न च शङ्करेति ॥

Agni=3, Sevadhi=9, Bana=5, Netra=2 which comes to 2593rd year of Kaliyuga. Sankara preached his religion nearly 1400 years after Buddha which all authorities accept. Hence Buddha's date must be about 1900 B.C. as already explained. The European historians assigned 557 B.C. for Buddha and threw away Sankara into 788 A.D. or nearly 1300 years later than his real date. Regarding the date of Sankara's death, the Jina Vijaya says :

ऋषिर्बाणस्तथाभूमिमर्त्याक्षो वाममेळनात् ।
एकत्वेन लभेतां कस्ताम्राक्षस्तत्ववत्सरः ॥

Rishi=7, Bana=5, Bhumi=1, Martyaksha=2 in the reverse order we get 2157 years in the Yudhishtira Saka of Jains we arrive at the year Tamraksha (Raktakshi) as the year of Sankara's death. Hence Sankara's death took place in 2157+468=2625 Kali or 477 B.C. which is the date given in all Sankara Vijayas. As Sankara lived for 32 years he must have been born in 477+32=509 B.C.

Asoka :—The date of Asoka comes to 1428 to 1388 B.V. as per table of Kashmir kings and 1398–1362 B.V. as per table of Magadha Kings given separately both of which coincide nearly provided Asoka of Kashmir and Asoka of Magadha are identical with each other.

Kanishka :—The date of Kanishka as [illegible] of Kashmir kings is 1296—1246 B.V. It i[illegible] a horde of barbarians invaded Kashmir [illegible] reign of Asoka. After the reign of [illegible] Turkish hordes entered India and established the[ir] power in Gandhara, Punjab and Kashmir under [their] leader Hushka. His son Jushka was contempo[rary] of Indrapalita. Kanishka came to power after [the] reign of the Magadha king Indrapalita whose succe[s]sors became local rulers in Magadha and the eastern provinces. The Turkish empire was destroyed [by] Brihadratha Maurya.

Andhra kings :—Vincent A. Smith is of opinion that Kharavela king of Kalinga was contemporary of the 3rd Andhra king, Satakarni and the Magadha king, Pushyamitra, on the ground that the Udayagiri inscription of Kharavela states that Kharavela defeated Satakarni in the second year of his reign and in the fifth year of his reign repaired an aquedect which had not been used for 300 years from the time of king Nanda and in the same year harassed the king of Rajagriha or Magadha and in the 12th year watered his elephants in the Ganges and compelled the king of Magadha to bow at his feet.

The Nanda king mentioned in the inscription was wrongly taken to be Nandi Vardhana by the European historians. The Puranas do not call Nandi Vardhana and his son Maha Nandi as Nandas

[illegible] Sisunaga, Mahapadma Nanda and his 8 [illegible] are called the 9 Nandas. King [illegible] to should therefore be taken as [illegible] Counting 360 years from his [illegible] king harassed by Kharavela must [illegible] and the Magadha king who [illegible] be Maurya Harsha Vardhana [illegible] king who fled from Mathura [illegible].

Sri Mukha was the first Andhra king who became lord paramount of India by killing Susarma who ruled Magadha some 701 years after Pushyamitra. While all the Puranas confirm this, it is quite absurd to say that the 3rd Andhra king was contemporary of Pushyamitra or Kharavela the conqueror of Indrapalita. But many Andhra kings ruled before Sri Mukha from the time of Asoka who were independant although they were not paramount sovereigns and many have the name Satakarni. The Andhra king defeated by Kharavela of Kalinga may be some Satakarni who ruled many years before Sri Mukha or Sataka of the inscription may refer to Satanika or some other king.

If Pushyamitra was really defeated by Kharavela twice and made to bow at his feet and if his horse was really attacked on the banks of the Sindhu between Rajaputana and Bundelkhand

states as stated by Vincent A. Smith, he could ... have been successful in overcoming the hostile ... side and there is no meaning in doing it.

Gupta kings :—The puranas say that 7 kings of the Sri Vaisnava Andhra bhritya dynasty ruled over the Magadha empire for 245 years.

भोक्ष्यन्ति सप्तैवान्ध्रा वै भृत्यास्ते शुङ्गकण्वयोः भुवम् ।
शतानि त्रीण्येषां ... ॥
... ...
... ...

The ... Andhras ... Chandragupta ... Chandra Sri and acted as the guardian of the ... Andhra king Pulomayee IV for 7 years after ... be killed the boy and ascended the throne ... Magadha. Hence he and his descendants were called Andhra bhrityas. Seven kings of this dynasty ruled for 245 years. These are the Imperial Guptas, omitting Purugupta who was simply a regent on behalf of his minor son Vishnugupta adopted by Skandagupta. After describing seven kings, puranas and also Jaina Dynasties the puranas again say that the Gupta rule over Magadha and its dependent provinces is follows :

सप्तानां प्रथमाज्ञ साकेतं मगधान् तथा ।
प्रयाग् ... नायक्ष्यन्ति पुरवंशाश्च ये ... Matsya Purana)

The Gupta kings mentioned here are the later Guptas.

Western Satraps :—Darius, king of Persia son of Hystaspes, invaded India in about ... during the reign of the 19th Archaic king Purumitra who ruled from 451—... (... —... B.C.) and conquered Western India, Punjab, Gandhara and Kabul and left generals to rule in his place. The Satraps Bhumaka and Caustana ... their power in Western India were ... some of these generals of Darius ... from 410—398 B. V. (468—456 B.C.) as ... dealt with later.

Greek invasions :—When Alexander was stopped in his advance at the Hyphasis (Sutlej) he was informed by a native chieftain named ... about statements were confirmed by Porus ... king of the Gangaridae and the Prasii ... the banks of the Ganges was named as Nandrames or Agrammes or Andrames. This no doubt refers to the king of Pataliputra. Curtius ... so that this king was Dhanananda, the predecessor of Chandragupta Maurya. The Purana say that Nandas ruled for 88 years. He was Sarvakshatra etc. for 12 years and Chanakya for 16 or ... years. ... should be placed Chandragupta on the throne.

Hence the predecessor of Chandragupta Maurya was Chanakya but not Mahapadma.

The Puranas say that the Pahlavas, Yavanas, Paradas, Sakas etc. ruled India after the close of the Andhra dynasty as contemporaries of the Guptas. They do not admit of any foreign invasion before the Andhra dynasty. The Kaliyuga Raja Vrittanta of Bhavishyottara Purana says that many foreign tribes enter India during the days of the Andhras and that they destroy the Gupta empire afterwards. The European historians assumed the Western Satraps (contemporaries of the later Andhras) to be Parthians and brought about the Greek invasions against the Mauryas and Andhras. The early Andhra kings were also made contemporaries of the later Mauryas, Sungas, and Kanvas against the voice of the Puranas and other traditional records of the Hindus. The western Satraps were really Persian generals of Darius. Hence the Greek invasions must have begun during the reigns of the Gupta kings who ruled after the Andhras.

Mr. A. V. Thyagaraja Ayer in his Indian Architecture states that a tomb in Athens discovered recently contains an inscription which reads as follows "Here lies Indian Saramancharya from Bodha Gaya a sakya monk taken to Greece by his Greek pupils" and that the tomb marks his death at about 1000 B.C. If Buddhist monks have gone

to Greece in 1000 B.C. the date of Kanishka must be at least 1100 B.C. and that of Asoka 1250 B.C. and that of Chandragupta Maurya 1300 B.C. Hence the conjecture of Sir William Jones, that Chandragupta Maurya was identical to Sandrocottos referred to by Greek historians as contemporary of Seleukus Nikator who invaded India in 303 B.C. is most unfounded and absurd.

Sir William Jones also stated that Rama lived in 1200 B.C. Buddha in 557 B.C. and Chandragupta Maurya in 312 B.C. and that these three are the only events in Indian History whose dates can be fixed with any accuracy. Buddha was the 52nd descendant of Rama. All Hindus are aware that in 1200 B.C. no Rama lived, no Sita was carried away, and no Ravana was killed. All Jains and Hindus agreed that in 528 B.C. Vardhamana Mahavira died and that Kumarilla Bhatta (557-493 B.C.) was vehemently attacking the Jains all over India and was followed by Sankaracharya (509-477 B.C.) who destroyed the Buddhist religion. The interval of time between Sankara and Buddha was about 1400 or 1500 years. Hence no Buddha lived in the sixth century B.C. The scanty accounts kept by the inhabitants of Ceylon who are descended from cannibals, are no authorities for fixing the date of Buddha and for calculating all dates in Indian history on that basis. The Japanese acquired Buddhism in the

seventh century A. D. Hence the Japanese calender is no genuine authority for fixing the date of Buddha as it is only a second hand information. The western scholars piled conjecture upon conjecture according to their whims and fancies. The history now taught in Indian schools is simply a heap of such misrepresented and baseless conjectures.

If Chandragupta Maurya is taken as the contemporary of Seleukus, the brahmin, Chanakya or Kautilya, should be taken as contemporary of Alexander. King Xandrames mentioned by the Greeks as contemporary of Alexander could not have referred to Chanakya as he was a brahmin or even to Mahapadma, a sudra, both names having no similarity with Xandrames. The king Xandrames referred to by the Greeks is Chandra Sri, the 31st Andhra king who ruled from 275—265 B.V. (333—323 B.C.) The king Sandrokottos who defeated Seleukus was really Samudragupta of the Gupta dynasty who ruled from 251—200 B.V. (309-258 B.C.) Alexander's invasion took place during the reign of the 31st Andhra king, Chandra Sri in about 269 B.V. (327 B C.) and that of Seleukus in 245 B.V. (303 B.C.) during the 7th year of the reign of Samudragupta. European scholars like Sir William Jones, Wilson, Lassen, and Max Muller conjectured that Seleukus invaded

India during the reign of Chandragupta Maurya who ruled from 1460—1426 B.V. (1518—1484 B.C.) This is purely a rash guess and quite absurd. Mahapadma conquered all kings in Northern India and killed all Kshatriyas like Parasurama and brought the whole of Northern India under his control. He had firm control over Punjab and the North West. Hence, there is no possibility for several petty independant states to exist in Punjab like the kingdom of Taxila, the kingdom of Poros, the kingdom of Multan etc. Hence it is impossible for a foreign invader like Alexander to enter India while Mahapadma Nanda and his eight sons were ruling or in the time of Chanakya who had all of the Nanda's army and everything with him. The invasion of Darius which took place about 200 years before could not have occured during the Sisunaga dynasty as India was not so weak at that time as to admit of a foreign invasion. Darius invaded India during the time of the Andhra dynasty.

While Chandra Sri, the 31st king of the Andhra dynasty was ruling over Magadha, his dominions extended only as far as Benares. The kingdoms of Indraprastha, Punjab etc. were ruled by independent chiefs. Alexander conquered the chiefs of the Punjab and Sind and returned to Babylon. After Alexander's death at Babylon, the Hindu Rajas of the Punjab and Sind asserted their independence.

Next Samudragupta of the Gupta dynasty conquered the whole of the Gangetic plain and Southern India and also most of the Punjab. Seleukus invaded India and entered the Gangetic plain. He was attacked by Samudragupta and utterly defeated and compelled to make a treaty with Samudragupta, seceding the provinces of Aria, Parapanisadai and Arachosia whose capitals were Kandahar, Kabul and Herat and Gedrosia on the sea coast, and also gave his daughter in marriage to Samudragupta. The Gupta era probably begins in 258 B.V. (316 B.C.) from the date of accession of Chandragupta I.

Antiochos the great, king of Syria, invaded the Kabul valley during the reign of Kumaragupta I. The invasions of Demetrios and Eukratides took place during the reign of Skandagupta. The invasion of Menander took place during the reign of Narasimhagupta who defeated the Greeks and drove them back. It appears that Menander retained Western India in his hold for a few years longer. Two or three years later, Menander was forced to retire to Kabul to encounter troubles which awaited him at home. The Gupta empire was shattered to pieces by the Greeks, Parthians, Sakas and Kushans and not by the Huns as supposed by the Western historians.

In about 520 B.C. a prince named Vikramaditya ascended the throne of Ujjain in Malwa. He

was the son of a Brahmin named Chandrasarma and a princess called Ragamanjari, the daughter of Srungara Sekhara, king of Mathura on the banks of the Jumna. Chandrasarma by Brahmin, Vaisya and Sudra wives called Seelavati, Sumati and Madanarekha, had three other sons Vararuchi, Bhatti and Bhartrihari, respectively, all of whom lived in the court of Vikrama. Vikrama being a Kshatriya warrior and having obtained some force and wealth from his maternal grandfather built a town called Chandrapura, after his father, in the east and afterwards seized Malwa. Vikrama's father, Chandrasarma became a sanyasi and was known as Govinda Yogindra, the Guru of Sankaracharya. It is this Vikramaditya that was well known in legends and songs

In 458 B.C. a prince named Sri Harsha established an era in his name. Harshapura in Rajaputana, which appears to have been built by him, was probably his capital. The Harsha Samvat (Harsha era) used in Nepal and some parts of Northern India relates to this prince.

In the Kashmir chronicle, it is stated that a prince named Pratapaditya, a relative of Vikramaditya was brought by the ministers from a distant land and placed on the Kashmir throne. Pratapaditya ruled Kashmir from 256—224 B.C. as per table of Kashmir kings. Vikramaditya refered to here

must be Chandragupta II who assumed the title of Vikramaditya and who ruled Magadha from 258–222 B.C.

Merutungacharya, a jain sanyasi, wrote in his Pattavali that, after Nabhavahana, a prince named Gardhabhilla ruled Ujjain for 13 years. He captured a maiden called Saraswati, the sister of Kalikacharya, a jain sanyasi. Kalikacharya brought Sakas from the Punjab (probably the Kushans) who killed Gardhabilla and took Ujjain. After four years Gardhabhilla's son Vikrama drove away the Sakas from Ujjain and ascended the throne. He established an era in his name, 470 years after the death of Mahavira and ruled for 60 years. His son Dharmaditya ruled for 40 years. Next Naila, Bhaila, Nahada ruled for 11, 14, 10 years. The total of these 5 reigns = 135 years constitutes the Vikrama era. Afterwards Salivahna era began in 78 A.D.

As per Bhavishya Purana, Pramara, the patriarch of the Pramara clan, (one of the four Agnikulas ruled at Sri Parvata (Sri Saila) in Southern India. His descendants Mahadeva, Devapi, Devaduta, Gandharvasena and Sankha ruled at Sri Parvata in succession. Vikrama, the second son of Gandharvasena and younger brother of Sankha conquered Malwa and ruled at Ujjain. He assumed the title of Aditya and established an era in his name from the date of his accession in 58 B.C.

After the reign of Kumaragupta II, the Kushans took possession of Malwa and ruled for four years as stated by Merutungacharya. Whether Vikrama was the son of Gardhabhilla as stated by Merutungacharya or the son of Gandharvasena as stated in the Bhavishya Purana, it is certain that he conquered Malwa from the Sakas after the break-up of the Gupta empire and ascended the throne of Ujjain in 58 B.C. He was a mighty monarch whose empire extended from Sri Parvata in the south to the Khyber pass in the north and from Assam in the east to Sind in the west. When such a mighty monarch was ruling in India, it is quite absurd to say that India was ruled by the Parthians, Sakas, Kushans etc. at that period. Hence the foreign invaders must be placed between 520 B.C. and 58 B.C. If the Guptas had really ruled in the 4th and 5th centuries A.D. and established their era, the Hindus would have given up the Vikrama and Salivahana eras and adopted the Gupta era. Hence it is reasonable to say that the Guptas ruled several centuries before the Vikrama era (58 B.C.) and that their era came to an end along with Harsha and other eras when Vikramaditya established his era all over India.

Kushans:—Vincent A. Smith says that Menander, the Greek king of Kabul died in about 150 B.C. and that Heliokles, the last Greek king of Bactria,

was killed by the Sakas in about 140 B C. He also says that the Sakas killed the Parthian kings Phraates II and Artabanus I in the years 127 B.C. and 123 B.C. respectively, and so far the dates may be accepted. Some historians assumed Kanishka to be the founder of the Salivahana era of 78 A.D. Vincent A. Smith assumes that the Salivahana era was founded by Kadphises II and places the reign of Kadphises I from 40—78 A.D. and that of his son Kadphises II from 78—120 A.D. and assuming Kanishka to be his successor places Kanishka from 120—170 A.D. He says that the Greek monarchy in Kabul continued for 2 centuries after Menander till Hermaios, the last greek king of Kabul, was killed in 45 A.D. by the Kushan king, Kadphises I, but he did not give the names even of the Greek kings who ruled Kabul during these two centuries. He also says that the Yuechi after conquering Bactria settled there for 2 centuries and then invaded Kabul and India. All this is most absurd.

The Yuechi who conquered Bactria followed the Sakas on their heels and fell upon Parthia and India immediately afterwards. After Menander, the Greek monarchy in Kabul did not last for more than two generations. Hermaios, the last Greek king (2nd after Menander) was killed in about 115 B.C. by Kadphises I. The reign of Kadphises I lasted for 35 years from 120–85 B.C. The name Kadphises II

is really manufactured by historians. Even supposing that Kadphises II really ruled for about 35 years his reign must be placed from 85—50 B.C. Then it is this Kadphises II that conquered Malwa in 62 B.C. as stated by Merutungacharya. Four years later *i.e.*, in 58 B.C. Vikrama conquered Malwa from the Kushans and ascended the throne of Ujjain and established his era. Kadphises II was utterly defeated by the Chinese and compelled to pay tribute to China. Hence the Kushan power decayed after this defeat even during the reign of Kadphises II. After Kadphises II, the Kushan empire broke up into pieces and Vikramaditya of Malwa drove away the Kushans out of India as stated by Kalhana. There is no reason for saying that foreign princes ruled in India after 58 B.C., that no Hindu prince like Vikramaditya ruled over India from 58 B.C. onwards and that the Vikrama era was a forgery of the brahmins or that it was antidated as stated by western scholars and some Indian scholars who are really their camp followers.

Salivahana, king of Deccan, conquered Malwa from Vikrama's son or grandson in 78 A.D. His minister Samudrapala conquered Indraprastha and ruled there. Hence Salivahana's empire extended from the River Pennar to the River Sutlej. Salivahana ruled for 60 years from 70-130 A.D. Until his death no foreign invaders entered India. There is no reason

to suppose that Salivahana era was founded by a foreign prince. Saka means era. When we speak of past eras we say Yudhishtira Saka, Harsha Saka, Vikrama Saka, etc. When we say simply "Saka years," it means "years in the Saka now current in use *i.e.*, Salivahana Saka" but it has nothing to do with the Sakas or Kushans as supposed by western critics.

The term "Vikrama Abdah" (विक्रम अब्दाः) means years counted from the date on which Vikrama ascended the throne of Malwa. The term "Vikrama Sakabdah" (विक्रमशकाब्दाः) means Years counted from the date on which Vikrama established his era. The conquest of the Sakas by Vikrama, his accession to the throne of Ujjain and the establishment of his era, all took place in the same year 58 B.C. Before 58 B.C Vikrama was not a king. Hence the terms "Vikrama Abdah" and "Vikrama Sakabdah" refer to the same thing. The shorter form "Vikrama Abdah" or "Vikrama Samvat" is generally used to denote the years in Vikrama era.

Similarly the term "Salivahana Abdah" means years counted from the date on which Salivahana ascended the throne of Paithan and the term "Salivahana Sakabdah" means years counted from the date on which Salivahana established his era. But Salivahana did not establish his era from the date on which he became king of Paithan say about 70

A.D. but he established his era after conquering Malwa and Indraprastha in 78 A.D. Even before 78 A.D. Salivahana was a king. Hence in this case "Salivahana Abdah" and "Salivahana Sakabdah" are quite different As Vikrama era was used till his dynasty was extirpated by Salivahana in 78 A.D. and as the date on which Salivahana ascended the throne of Paithan was not definitely known "Salivahana Abdah" is left out of consideration. Hence to denote the years in the Salivahana era we use the term "Salivahana Sakabda" or merely "Sakabda." Hence Sakabda does not denote an era established by the Kushan kings as wrongly conjectured by western scholars like Vinscent A. Smith and some Indian scholars as well. All that is the result of the unfounded conjecture of Sir William Jones regarding Sandrocottos. Sakabda denotes the years in the era now current in use amongst the Hindus *i.e.* Salivahana era. Hence in 78 A.D. a mighty Hindu monarch Salivahana was ruling in India. Northern India was not ruled by foreign princes at that time as stated by Vinscent A. Smith.

Mihirakula:—Mihirakula ruled Kashmir from 737-667 B.V. (795–725 B.C.). He was the son of the Kashmir king Vasukula and was a devout Hindu, a worshipper of Siva. As he was a fanatic and cruel king, he was represented by the Europeon historians as a Hun and son of the so called Hun

invader, Toramana. But really Mihirakula and Toramana were not at all Huns. Mihirakula invaded Ceylon and killed the king of that island and returned victorious. Mihirakula was never defeated by any king either of Magadha or of Central India.

Hieun Tsang who visited India during the reign of King Harsha in 701 V.S. (643 A.D.) stated that Mihirakula lived several centuries before his time and also that the Huns were defeated and driven back by Narasimhagupta Baladitya of Magadha. This shows that Mihirakula was not a Hun and that he ruled several centuries before Hieun Tsang but not in the 4th and 5th centuries A.D. as put down by Europeon scholars. The word "Huns" means white people. It applies to Europeans as well. Hence the invaders repulsed by Narasimha Gupta should be the Greeks under Menander as stated above.

Fahien who visited India in about 405-411 A.D. did not mention the name of Chandragupta or any other Gupta king although he travelled in Northern India for six years. When Fahien visited India the Guptas were not at all ruling. It is a tale created by the Western historians. At that time India was divided into a number of small states ruled by independent princes none of whom were worthy of mention.

Toramana:—Toramana was the brother of the Kashmir king, Hiranya who ruled from 1 A.D. to

31 A.D. The coins of Kashmir were in the name of the Goddess Parvati from remote times. Toramana who was administering the state as minister struck coins in his name. This enraged the king who imprisoned Toramana and he died in jail. Toramana's son went to other lands. Afterwards Kashmir was ruled by Matrugupta, a governor appointed by Vikramaditya for about five years. After Matrugupta, Tormana's son, Pravarasena, became king of Kashmir. He conquered Western India, Saurashtra and Malwa. It appears that Toramana's coins found in Western India and Saurashtra were issued by him as minister and afterwards gradually spread to Western India and Savrashtra. Simply because there are coins, Toramana was not a crowned king nor was he a Hun invader.

Just as the names of the Greek invaders are not known to the Hindus, the name of the Hun invader repulsed by Prince Yasodharman, a Raja of Central India, was also not known. The Huns invaded India, some 400 years after Salivahana's reign when India was divided into small kingdoms. The history after the close of Salivahana's reign until the Hun period is not known. For this period I have given an account of the kings of Saurashtra and Indraprastha. If the Hindus realize that the Gupta kings were contemporaries of the Alexandrian Greeks and that they ruled several centuries before Christ and if they try to collect the history of this

period from local dynastic lists they can gather the history of the Gangetic plain etc., for this period.

A century after the fall of the Huns, Sri Harsha Siladitya ascended the throne of Kanouj in 606 A.D. and became the paramount sovereign of India. European scholars are of opinion that the Harsha Samvat used in some parts of India refers to this Harsha, which is absurd. Harsha Siladitya of Kanouj never established any era in his name. Neither his court peot Bana nor Hieun Tsang stated anywhere that Harsha established an era in his name. Further Harsha was an illegitimate son of his father being born to a vaisya wife and he did not stand forth as avowed king for a long time. He always ruled in conjunction with his sister.

The history of India before Harsha's accession as written by Western scholars is really an insult to the puranas and other traditional records of the Hindus. After Harsha's death in 704 V.S. (646 A.D.) there is not much difference of opinion between the orthodox Hindu authorities and western scholars.

Extract from Bhavishyat-raja-kadhanam of Brahmanda, Vayu and Matsya Puranas, furnished by Sri Puravasthu Lakshmi Nrisimha Swami Garu of Vizagapatam.

॥ अथ बार्हद्रथवंशः ॥

अत ऊर्ध्वं प्रवक्ष्यामि मागधेयान् बृहद्रथान् ।
जरासंधस्य ये वंशे सहदेवान्वये नृपाः ॥ १

अतीता वर्तमानाश्च भविष्याश्च तथा पुनः ।
प्राधान्यतः प्रवक्ष्यामि गदतो मे निबोधत ॥ २

संग्रामे भारते तस्मिन् सहदेवो निपातितः ।
सोमाधिस्तस्य तनयो राजर्षिस्स गिरिव्रजे ॥ ३

पञ्चाशतं तथाष्टौ च समा राज्यमकारयत् ।
श्रुतश्रवाश्चतुष्षष्टिसमास्तस्य सुतोऽभवत् ॥ ४

अयुतायुस्तु षड्विंशद्राज्यं वर्षाण्यकारयत् ।
समाश्शतं निरामित्रो महीं भुक्त्वा दिवं गतः ॥ ५

पञ्चाशतं समाष्षट्च सुक्षत्रः प्राप्तवान्महीम् ।
त्रयोविंशद्बृहत्कर्मा राज्यं वर्षाण्यकारयत् ॥ ६

सेनजित्सांप्रतं चापि एतावै भुज्यते समाः ।
श्रुतंजयस्तु वर्षाणि चत्वारिंशद्भविष्यति ॥ ७

रिपुंजयो महाबाहुर्महाबुद्धिपराक्रमः ।
पञ्चत्रिंशत्तु वर्षाणि महीं पालयिता नृपः ॥
अष्टपञ्चाशतं चाब्दान् राज्ये स्थास्यति वै शुचिः । ८
अष्टाविंशत्समाः पूर्णाः क्षेमो राजा भविष्यति ॥
सुव्रतस्तु चतुष्षष्टी राज्यं प्राप्स्यति वीर्यवान् । ९
पञ्चवर्षाणि पूर्णानि धर्मनेत्रो भविष्यति ॥
भोक्ष्यते निर्वृतिश्चेमामष्टपञ्चाशतं समाः । १०
अष्टत्रिंशत्समा राष्ट्रं सुश्रमस्य भविष्यति ॥
चत्वारिंशत्तथाष्टौ च दृढसनो भविष्यति । ११
त्रयस्त्रिंशत्तु वर्षाणि सुमतिः प्राप्स्यते ततः ॥
द्वाविंशति समा राज्यं सुबलो भोक्ष्यते ततः ।
चत्वारिंशत्समा राजा सुनेत्रो भोक्ष्यते ततः ॥ १२
सत्यजित् पृथिवीराज्यं त्र्यशीतिं भोक्ष्यते समाः ।
प्राप्येमां विश्वजिच्चापि पञ्चविंशद्भविष्यति ॥ १३
अरिंजयस्तु वर्षाणि पञ्चाशत्प्राप्स्यते महीम् ।
द्वाविंशच्चनृपास्त्वेते भवितारो बृहद्रथाः ॥ १४
पूर्णं वर्षसहस्रं वै तेषां राज्यं भविष्यति ।

॥ अथ प्राद्योतवंशः ॥

बृहद्रथेष्वतीतेषु वीतिहोत्रेष्ववंतिषु ॥ १५
मुनिकः स्वामिनं हत्वा पुत्रं समभिषेक्ष्यति ।
मिषतां क्षत्रियाणां हि प्रद्योतं मुनिको बलात् ॥ १७

स वै प्रणतसामंतो भविष्योऽनयवर्जितः ।
त्रयोविंशत्समाराजा भविता स नरोत्तमः ॥ १८
चतुर्विंशत्समा राजा पालको भविता ततः ।
विशाखयूपो भविता नृपः पञ्चाशतं समाः ॥ १९
एकविंशत्समाराज्यमजकस्य भविष्यति ।
भविष्यति समाविंशत्तत्सुतोनन्दिवर्धनः ॥ २०
अष्टत्रिंशच्छतं भाव्याः प्राद्योताः पञ्च ते नृपाः ।

॥ अथ शैशुनागवंशः ॥

हत्वा तेषां यशःकृत्स्नं शिशुनागो भविष्यति ॥ २१
वाराणस्यां सुतस्तस्य संयास्यति गिरिव्रजम् ।
शिशुनागस्तु वर्षाणि चत्वारिंशद्भविष्यति ॥ २२
काकवर्णस्सुतस्तस्य षट्त्रिंशच्च भविष्यति ।
षड्विंशति च वर्षाणि क्षेमधर्मा भविष्यति ॥ २३
चत्वारिंशत्समाराज्यं क्षत्रौजाः प्राप्स्यते ततः ।
अष्टाविंशत्समा राजा विधिसारो भविष्यति ॥ २४
अजातशत्रुर्भविता पञ्चविंशत्समा नृपः ।
चत्वारिंशत्समाराजा दर्शकस्तु भविष्यति ॥ २५
उदायीभविता तस्मात्त्रयस्त्रिंशत्समा नृपः ।
स वै पुरवरं राजा पृथिव्यां कुसुमाह्वयं ॥ २६
गङ्गाया दक्षिणे कूले चतुर्थेऽब्दे करिष्यति ।
द्वाचत्वारिंशत्समाराजा (भाव्यो?) राजावै नंदिवर्धनः॥ २७

चत्वारिंशत्त्रयश्चैव महानन्दिर्भविष्यति ।
इत्येते भवितारो वै शैशुनागा नृपा दश ॥
शतानि त्रीणि वर्षाणि द्विषष्टयभ्यधिकानि तु । २८
शिशुनागा भविष्यन्ति राजानः क्षत्रबन्धवः ॥

❀ ❀ ❀ ❀ ❀ २९

॥ अथ नन्दवंशः ॥

महानन्दिसुतश्चापि शूद्रायां कालसंवृतः ।
उत्पत्स्यते महापद्मस्सर्वक्षत्रांतको नृपः ॥
ततः प्रभृति राजानो भविष्याश्शूद्रयोनयः । ३०
एकराट् समहापद्म एकच्छत्रो भविष्यति ॥
अष्टाशीति तु वर्षाणि पृथिवीं पालयिष्यति । ३१
सर्वक्षत्रं समुद्धृत्य भाविनोऽर्थस्य वै बलात् ॥
सुमाल्यादिसुता ह्यष्टौ समा द्वादश ते नृपाः । ३३
महापद्मस्य पर्याये भविष्यंति नृपाः क्रमात् ॥
उद्धरिष्यति तान् सर्वान् कौटिल्यो वै द्विरष्टभिः । ३४
भुक्त्वा महीं वर्षशतं नरेन्द्रस्स भविष्यति ॥
चन्द्रगुप्तं नृपं राज्ये कौटिल्यः स्थापयिष्यति ॥ ३५

Extract from Kaliyuga Raja Vrittanta of Bhavishyottara Purana-Vide "Magadha Kings" by T. S. Narayana Sastri Ayyar Avl. B.A., B.L., Advocate High Court, Madras.

AVAILABLE IN ADYAR LIBRARY.

॥ मौर्यवंशनृपाः ॥

चन्द्रगुप्रस्ततो मौर्यश्चाणक्येनाऽभिरक्षितः ।
चतुस्त्रिंशत् समाराज्यं करिष्यति सुधार्मिकः ॥ १
अष्टाविंशति वर्षाणि बिन्दुसारो भविष्यति ।
षट्त्रिंशत्तु ततो राजा भविताऽशोकवर्धनः ॥ २
सुपार्श्वस्तत्सुतश्चाऽथवर्षाण्यष्टौ भविष्यति ।
अष्टौ वर्षाणि तत्पुत्रो भोक्ता वै बन्धुपालितः ॥ ३
बन्धुपालितदायादो सप्ततिं चेंद्रपालितः ।
*अष्टौ वर्षाणि तत्पुत्रो भोक्ता वै हर्षवर्धनः ॥ ४
भविता नववर्षाणि तस्य पुत्रस्तुसङ्गतः ।
त्रयोदशसमाराज्यं शालिशूकः करिष्यति ॥ ५
भविता सप्तवर्षाणि देववर्मा नरर्षभः ।
ततः शतधनूराजा भविताष्टौ समा भुवि ॥ ६
बृहद्रथस्तु तत्पुत्रो जरासंधइवावरः ।
क्षत्रियानखिलान् जित्वा महाराजो भविष्यति ॥ ७
अष्टाशीति तु वर्षाणि स राष्ट्रं पालयिष्यति ।
द्वादशैते नृपामौर्याश्चन्द्रगुप्तादयो महीम् ॥ ८
शतानि त्रीणि भोक्ष्यन्ति दशषट् च समाः कलौ ।

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* यितिमात्स्यः (This line was omitted in Kaliyuga Raja Vrittanta. But according to Matsya Purana Harsha Vardhana ruled for 8 years after Indrapalita.)

॥ शुङ्गवंशजाः ॥

पुष्पमित्रस्य सेनानीर्महाबलपराक्रमः ।
अतीवबृद्धं राजानं समुद्धृत्य बृहद्रथात् ॥
स वै प्रणतसामन्तो युधिष्ठिरइवाऽपरः । १
पालयिष्यति धर्मेण समाः षष्टिं महीमिमां ॥
तस्य पुत्रोऽग्निमित्रस्तु भोक्ता पंचाशतं समाः ; २
तत्सुतो वसुमित्रश्च यवनारि महाबलः ॥
षट्त्रिंशत्तु समा राज्यं कारयिष्यति वै कलौ । ३
भविता चापि सुज्येष्ठस्तत्सुतो दशसप्त च ॥
तत्सुतो भद्रकश्चाऽपि त्रिंशद्वर्षाणि भोक्ष्यति । ४
पुलिन्दकः तयस्त्रिंशद्भविता मरुनन्दनः ॥
भ्रातृष्वसेयो भद्रस्य महेष्वासोऽरिमर्दनः ।
ततो घोषवसुश्चापि त्रीणि वर्षाणि भोक्ष्यति ॥ ६
वज्रमित्रस्तु चैकोनविंशतिं भविता समाः ।
द्वित्रिंशद्भविता चापि समा भागवतो नृपः ॥ ७
भविता तु सतस्तस्य देवहूतिः समा दश ।
योऽयं राजा देवहूति रावाल्यात् नामतत्परः ॥ ८
निवेश्य राज्यभारं स्वामात्यवर्ये द्विजोत्तमे ।
विहाय पाटलीपुत्रं विदिशायां सुखास्थितः ॥ ९
अन्या येन पुरस्त्रीभिर्विहर्तुमुपचक्रमे ।
कामिनीमाननीयोऽभूत् व्याघ्रवद्वचग्रकर्मकृत् ॥ १०

तं प्रजानान्वमोदंत शुंगभूमृद्यशोहरं ।
अक्षैर्द्यूतैश्च कितवैर्वृत्तो नर्तकशायनैः ॥ ११
सुरामांसाशनो मत्तो वारस्त्रीसङ्कुलालसः ।
स चैकदा विटैः श्रुत्वा वसुदेवस्य मन्त्रिणः ॥ १२
सुतां महारूपवतीं पद्मनीलक्षणान्वितां ।
तया रंतुं मनश्चक्रे ब्राह्मण्यां कालचोदितः ॥ १३
व्याजेन तां समानीय पत्या सार्धं स्वसन्निधौ ।
गूढं हत्वा निजैश्वर्यैः साध्व्यास्तस्याः प्रियं पतिं ॥ १४
तद्रूपधृङ् निशि प्राप्य तस्या वासगृहं नृपः ।
हठात्तां दर्शयामास ब्राह्मणीं वरवर्णिनीं ॥ १५
सापि ज्ञात्वाऽस्य दुर्वृत्तं प्राणान् तत्याज तत्क्षणात् ।
तच्छ्रुत्वा वसुदेवस्तु शोकसन्तप्तमानसः ॥ १६
विषदिग्धामलङ्कृत्य काञ्चिद्वाराङ्गनां द्विजः ।
सम्प्रेष्य सर्वालङ्कारभूषितां तत्समीपतः ॥ १७
तयैव घातयामास देवहूतिं नृपाधमं ।
ननंदुश्च प्रजाः सर्वाः श्रुत्वा तस्य वधं तया ॥ १८
वव्रिरे वसुदेवं च राजानं परया मुदा ।
दशैते शुङ्गाराजानो भोक्ष्यन्तीमां वसुन्धराम् ॥ १९
शतं पूर्णं शते द्वे च तेभ्यः कण्वान् गमिष्यति ।

॥ काण्वायनाः ॥

एवं सलोका विद्विष्पं देवहूतिं रहो निशि ।
एषकन्यकया हत्वा वसुदेवो द्विजोत्तमः ॥
भविष्यति समाखिंशन्नवकाण्वायनो नृपः । १
भूमिमित्रस्ततो भोक्ता चतुर्विंशति वत्सरान् ॥
भविता द्वादश समाः ततो नारायणो नृपः । २
सुशर्मा तत्सुतश्चापि भविष्यति समा दश ॥
चत्वार एते भूपालाः कण्वगोत्रसमुद्भवाः ।
धर्मेण भोक्ष्यंति महीं पंचाशीतिं तु वत्सरान् ॥ ४
सेनाध्यक्षस्तु काण्वानां शातवाहनवंशजः ।
सिंहकस्वातिकर्णाख्यः शिमुको वृषलो बली ॥ ५
समानीतैः प्रतिष्ठानादांध्रवंशैः स्वसैनिकैः ।
काण्वायनं सुशर्माणं निहन्य स्वामिनं निजं ॥ ६
शुंगानां चैव यच्छेषं क्षपयित्वा तदप्यसौ ।
आंध्रवंशप्रतिष्ठाता भविष्यति ततो नृपः ॥ ७

॥ आंध्रराजानः ॥

शिमुकः शातकर्णिस्तु यमाहुर्वलिनं जनाः ।
भोक्ष्यत्यंध्रमहीं राजा त्रयोविंशति वत्सरान् ॥ १
कृष्णश्रीशातकर्णिस्तु भ्राता चाऽस्य महायशाः ।
अष्टादशसमा राजा कण्वाख्येन भविष्यति ॥ २

श्रीमल्लशातकर्णिस्तु ततो भावी समादश ।
पूर्णोत्संगस्तु भविता वर्षाण्यष्टादशैव हि ॥ ३
श्रीशातकर्णिर्भविता समाः पंचाशतं च षट् ।
स्कंदस्तंभी ततो राजा समाह्याष्टादशैव तु ॥ ४
दशचाष्टौसमा राजा भोक्ता लंबोदरो महीं ।
अपीतकोदशद्धे च तस्य पुत्रो भविष्यति ॥ ५
मेघस्वातिस्ततो भावी वर्षाण्यष्टादशैव च ।
शतस्वातिस्ततो राजा समाह्याष्टादशैव हि ॥ ६
श्रीस्कंदशातकर्णिस्तु सप्तैव भविता समाः ।
मृगेंद्र शातकर्णिश्च त्रीणि वर्षाणि भोक्ष्यति ॥ ७
कुंतलशातकर्णिस्तु भविताष्टौसमा नृपः ।
तभा सौम्यः शातकर्णिश्च षट्त्रिंशद्भविता समाः ॥ ८
अष्टत्रिंशत् समामेघ शातकर्णिर्भविष्यति ।
अरिष्टशातकर्णिश्च पंचविंशति वत्सरान् ॥ ९
यमेवाहुर्नेमिकृष्णमितिहासविचक्षणः ।
ततो हालो महाभागः कविकल्पामरद्रुमः ॥ १०
शासिष्यति महीं पंच वर्षाणि सुमहायशाः ।
ततो मंडलको राजा भविता पंच वै समाः ॥ ११
पुरींद्रसेनो भविता समाः सोऽप्येकविंशतिं ।
सुंदरःशातिकर्णिस्तु वर्षमेकं भविष्यति ॥ १२

चकोर शातकर्णिश्च षण्मासान् भोक्ष्यते महीं ।
वाशिष्ठी पुत्रनाम्ना यः प्रख्यातिं भुवि यास्यति ॥

महेंद्रशातकर्णिस्तु त्रीणि वर्षान् भोक्ष्यते ततः । १३
अष्टाविंशति वर्षाणि शकसेनो भविष्यति ॥

यमाहुर्मादरी पुत्रं शिवाख्यातिं महाजनाः । १४
श्रीशातकर्णिर्भविता पंचविंशति वत्सरान् ॥

गौतमीपुत्रनाम्ना तु यो वै ख्यातिं गमिष्यति । १५
पुलोमश्रीशातकर्णिर्द्वात्रिंशद्भविता समाः ॥

वाशिष्ठीपुत्रनाम्ना तु शासनेषु य ऊच्यते । १६
शिवश्रीशातकर्णिश्च तस्य भ्राता महामतिः ॥

भविष्यति समाराजा सप्तैव हि कलौ युगे । १७
शिवस्कंदः शातकर्णिस्त्रयो भावास्ततः समाः ॥

यज्ञश्री शातकर्णिश्च गौतमीपुत्रनामकः ।
एकोनविंशतिं राजा भविष्यति समा भुवि ॥ १९

विजयश्री शातकर्णिः षडैव भविता समाः ।
चंद्रश्रीशातकर्णिस्तु त्रीणि वर्षाणि भोक्ष्यति ॥ २०

वाशिष्ठीपुत्रनाम्ना तु ख्यातो यश्च भविष्यति ।
पुलोमापि तथा चान्यः समाः सप्त भविष्यति ॥ २१

घटोत्कचस्य पुत्रेण चंद्रगुप्तेन पालितः ।
एते द्वात्रिंशदिद्राम्तु भोक्ष्यति वसुधामिमां ॥ २२

शतानि पंचपूर्णानि तेषां राज्यं भविष्यति ।
तेषांस्तु संस्थितौ राज्ये भूमिः सप्तान् गमिष्यति ॥ २३

श्रीपार्वतीयांध्रभृत्या इत्याख्यां यांति ये नृपाः ।
आंध्राणामेव काले तु बहवो म्लेच्छवंशजाः ॥ २४

सिंधुं तीर्त्वाऽभियास्यंति भारतश्रीजिघृक्षया ।
सप्तषष्टिं समाभाव्या दशाऽभीरामहौजसः ॥ २५

द्विसप्ततिः गर्धभिनः सप्तैवाऽसुरयोनयः ।
शतानि त्रीण्यशीतिं च शकास्त्वष्टादशैव तु ॥ २६

सप्ताशीतिं समाह्यष्टौ भोक्तारो यवनामहीं ।
शतानि त्रीणि भोक्ष्यंति हूणाश्चैकादशाऽथ वै ॥ २७

त्रयोदश भविष्यंति मरुंडा द्वे शते समाः ।
पंचवर्षशतानीह तुषाराख्याश्चतुर्दश ॥ २८

पार्थ वै वृषलैःसार्धं भविष्यंति विदेशजाः ।

तैरेव सार्कं गुप्तानां राज्यं सर्वं विनंक्ष्यति ।
ततः प्रभृति भूरेषा म्लेच्छाक्रांता भविष्यति ॥ २९

॥ गुप्तवंशनृपाः ॥

अथश्रीचंद्रगुप्तान्वयः पार्वतीयकुलोद्भवः ।
श्रीपर्वतेंद्राधिपतेः पौत्रः श्रीगुप्तभूपतेः ॥ १

श्रीघटोत्कचसप्तस्य तनयोऽमितविक्रमः ।
कुमारदेवीमुद्वाह्य नेपालाधीशितुः सुतां ॥ २

लब्धप्रवेशो राज्येऽस्मिन् विच्छवीनां सहायतः ।
सेनाध्यक्षपदं प्राप्य नानासैन्यसमन्वितः ॥

विच्छवीयां समुद्वाह्य देव्या चंद्रश्रियोनुजां । ३
राष्ट्रीयस्यालको भूत्वा राजपत्न्या च चोदितः ॥

चंद्रश्रियं घातयित्वा मिषेणैव हि केनचन् । ४
तत्पुत्रप्रतिभूत्वे च राज्ञ्या चैव नियोजितः ॥

वर्षैस्तु सप्तभिः प्राप्तराज्यो वीराग्रणीरसौ । ५
तत्पुत्रं च पुलोमानां विनिहन्य नृपार्भकं ॥

आन्ध्रेभ्यो मागधं राज्यं प्रसह्याऽपहरिष्यति । ६
कचेन स्वेन पुत्रेण लिच्छवीयेन संयुतः ॥

विजयादित्यनाम्ना तु सप्तपालयिता समाः । ७
स्वनाम्ना च शाकंत्वेकं स्थापयिष्यति भूतले ॥

एकच्छत्रश्चक्रवर्ती पुत्रस्तस्य महायशाः । ८
नेपालाधीश दौहित्रो म्लेच्छसैन्यैः समावृतः ॥

वंचकं पितरं हत्वा सहपुत्रं सबांधवं ।
अशोकादित्यनाम्ना तु प्रख्यातो जगतीतले ॥ १०

स्वयं विगतशोकश्च मातरंचाऽभिनंदयन् ।
समुद्रगुप्तो भविता सार्वभौमस्ततः परम् ॥ ११

विजित्य सकलामुर्वीं धर्मपुत्रइवाऽपरः ।
समाहरन्नश्वमेधं यथा शास्त्रं द्विजोत्तमैः ॥ १२

स्वदेशीयैर्विदेशीयैर्नृपैः समभिपूजितः ।
शास्त्रसाहित्यसंगीत रसिकः कविभिस्तुतः ॥ १३

समुद्रगुप्तः पृथिवीं चतुःसागरवेष्टितां ।
पंचाशतं तथाचैकां भोक्ष्यत्येवैकराट् समाः ॥ १४

तस्य पुत्रोऽपरश्चंद्र गुप्तास्यो वीरकेसरी ।
यवनांश्च तथा हूणान् देशाद्विद्रावयन् बलात् ॥ १५

विक्रमादित्यवन्नित्यं पंडितैः परिसेवितः ।
श्रुतिस्मृतिपुराणेतिहासकाव्यविचक्षणः ॥ १६

विक्रमादित्य इत्येव भुवनेषु प्रथांगतः ।
सप्तसिंधून समुत्तीर्य बाह्लीकादीन् विजित्य च ॥ १७

सुराष्ट्रदेशपर्यंतं कीर्तिस्तंभं समुच्छ्रयन् ।
षट्त्रिंशद्भोक्ष्यति समास्त्वेकच्छत्रां वसुंधरां ॥ १८

कुमारगुप्तस्तत्पुत्रो ध्रुवदेवी समुद्भवः ।
कुमारइव देवारीन् विजेष्यन्निजविद्विषः ॥ १९

समाहर्ताऽश्वमेधस्य महेंद्रादित्यनामतः ।
चत्वारिंशत्समा द्वे च पृथिवीं पालयिष्यति ॥ २०

स्कंदगुप्तोपि तत्पुत्रः साक्षात् स्कंदइवाऽपरः ।
हूणदर्पहरश्चंडः पुष्यसेननिषूदनः ॥ २१

पराक्रमादित्यनाम्ना विख्यातो धरणीतले ।
शासिष्यति महीं कृत्स्नां पंचविंशति वत्सरान् ॥ २२

ततो नृसिंहगुप्तश्च बलादित्य इति श्रुतः ।
पुत्रः प्रकाशादित्यस्य स्थिरगुप्तस्य भूपतेः ॥
नियुक्तः स्वपितृव्येन स्कंदगुप्तेन जीविता । २३
पित्रैव साकं भविता चत्वारिंशत् समाः क्षितौ ॥
अन्यः कुमारगुप्तोपि पुत्रस्तस्य महायशाः ।
क्रमादित्य इति ख्यातो हूणैर्युद्धं समाचरन् ॥
विजित्येशानवर्मादीन् भटार्केणानुसेवितः । २५
चतुश्चत्वारिंशदेव समा भोक्ष्यति मेदिनीम् ॥
एते प्रणतसामंताः श्रीमद्गुप्तकुलोद्भवाः । २६
श्रीपार्वतीयांध्रभृत्य नामानश्चक्रवर्तिनः ॥
महाराजाधिराजादि बिरुदावळ्यलङ्कृताः ।
भोक्ष्यति द्वे शते पंचचत्वारिंशच्च वै समाः ॥ २८
मागधानां महाराज्यं छिन्नं भिन्नं च सर्वशः ।
साकमेतैर्महागुप्तवंश्यैर्यास्यति संस्थितिम् ॥ २९

TABLE OF KASHMIR KINGS.

No.	Name of King.	Period of Reign.	Date of accession. Christian era.	Vikrama era.
			B.C.	B.V.
	Gonanda I ...	17 0 0	3177	3119
1	Damodara I ...	13 0 0	3160	3102
2	Yasovati ...	15 0 0	3147	3089
3	Gonanda II ...	40 0 0	3132	3074
4	Interval (Parikshat) ...	15 0 0	3092	3034
5	Total...	100 0 0		
	Pandava Dynasty.			
	Harnadeva ...	30 0 0	3077	3019
1	Ramadeva ...	69 0 0	3047	2989
2	Vyasadeva ...	56 0 0	2978	2920
3	Drunadeva ...	58 0 0	2922	2864
4	Simhadeva ...	54 0 0	2864	2806
5	Gopaldeva ...	13 3 0	2810	2752
6	Vijaya Nanda ...	25 0 0	2797	2739
7	Sukhadeva ...	44 0 0	2772	2714
8	Rama Nanda ...	57 0 0	2728	2670
9	Sandhiman ...	65 0 0	2671	2613
10	Marhandeva & Kamandeva.	55 0 0	2606	2548
11	Chandradeva ...	52 0 0	2551	2493
12	Anandadeva ...	28 0 0	2499	2441
13	Drupadadeva ...	51 0 0	2471	2413
14	Harnamdeva ...	39 0 0	2420	2362
15	Sulkandeva ...	28 0 0	2381	2323
16	Sinaditya ...	17 0 0	2353	2295
17	Mangaladitya ...	39 0 0	2336	2278
18	Khimendra ...	66 0 0	2297	2239
19	Bhimasena ...	61 7 0	2231	2173
20	Indrasena ...	46 7 0	2169	2111
21	Sundarasena ...	41 0 0	2123	2065
22	Interval ...	0 2 0		
	Total...	995 0 0		

No.	Name of King.	Period of Reign.	Date of accession. Christian era.	Vikrama era.
	...	60 0 0	B.C. 2082	B.V. 2024
1	Lava ...	7 0 0	2022	1964
2	Kusa ...	30 0 0	2015	1957
3	Khagendra ...	43 0 0	1985	1927
4	Surendra			
		140 0 0		
	...	37 0 0	1942	1884
1	Gudhara ...	35 0 0	1905	1847
2	Suparna ...	32 0 0	1870	1812
3	Janaka ...	40 0 0	1838	1780
4	Sachinara ...	45 0 0	1798	1740
5	Galgendra ...	43 0 0	1753	1695
6	Baladeva ...	25 0 0	1710	1652
7	Nalsena			
		257 0 0		
1	Gokarna ...	36 0 0	1685	1627
2	Prahlada ...	11 0 0	1649	1591
3	Bambru ...	8 0 0	1638	1580
		55 0 0		
1	Pratapaseela ...	36 0 0	1630	1572
2	Sangrama chandra ...	1 4 0	1594	1536
3	Larik chandra ...	31 0 0	1593	1535
4	Biram chandra ...	45 0 0	1562	1504
5	Babighana ...	17 0 0	1517	1459
6	Bhagawanta ...	14 0 0	1500	1442
		144 4 0		
1	Asoka ...	36 0 0	1486	1428
2	Jalaukuja ...	22 0 0	1450	1392
3	Damodara II ...	15 0 0	1428	1370
		73 0 0		

No.	Name of Kings.	Period of Reign.	Date of accession. Christian era.	Vikrama era.
	Hushka ...	28 0 0	B.C. 1413	B.V. 1355
1	Jushka ...	34 0 0	1385	1327
2	Kanishka ...	50 0 0	1351	1293
3	Abhimanyu ...	30 0 0	1301	1243
4				
		142 0 0		
	Gonanda III ...	35 0 0	1271	1213
1	Vibhishana ...	53 6 0	1236	1178
2	Indrajit ...	35 6 0	1183	1125
3	Ravana ...	30 0 0	1147	1089
4	Vibhishana ...	35 6 0	1117	1059
5	Nara I ...	40 9 0	1082	1024
6	Siddha ...	60 0 0	1041	983
7	Nutpalaksha ...	30 6 0	981	923
8	Hiranyaksha ...	37 7 0	950	892
9	Hiranyakula ...	60 0 0	912	854
10	Vasukula ...	60 0 0	852	794
11	Mihirakula ...	70 0 0	792	734
12	Baka ...	60 0 13	722	664
13	Kshitinanda ...	30 0 0	662	604
14	Vasunanda ...	52 2 0	632	574
15	Nara II ...	60 0 0	580	522
16	Aksha ...	60 0 0	520	462
17	Gopaditya ...	60 0 6	460	402
18	Gokarna ...	57 11 0	400	342
19	Narendraditya ...	36 3 10	342	284
20	Andha Yudhishtira ...	50 0 10	306	248
21		1014 9 9		
1	Pratapaditya ...	32 0 0	256	198
2	Jalaukasa ...	32 0 0	224	166
3	Tunjina ...	36 0 0	192	134
4	Vijaya ...	8 0 0	156	98
5	Jayendra ...	37 0 0	148	90
6	Sandhimati ...	47 0 0	111	53
		192 0 0		

1 Meghavahana	34	0	0	64 B.C.	6 B.V.
2 Pravarasena I	30	0	0	30 B.C.	29 V.S.
3 Hiranya & Toramana	30	2	0	1 A.D.	59 V.S.
4 Matrugupta	4	9	1	31 A.D.	89 V.S.
	98	11	1		

ABSTRACT.

Harnadeva. to Matrugupta.				Kalhana's 52 kings.			
				1 Gonanda I	17	0	0
22 kings	995	0	0	1 Damodara I	13	0	0
4 kings	140	0	0	1 Gonanda II (15+40+15)	70	0	0
7 kings	257	0	0	22 Pandava kings	995	0	0
3 kings	55	0	0	4 kings	140	0	0
6 kings	114	4	0	7 kings	257	0	0
3 kings	73	0	0	3 kings	55	0	0
4 kings	142	0	0	6 kings	114	4	0
21 kings	1014	9	9	3 kings	73	0	0
6 kings	192	0	0	4 kings	142	0	0
4 kings	98	11	1				
80 kings	3112	0	10	52 kings	1876	4	0

TABLE OF INDIAN KINGS.

No.	Name of the King.	Period of reign.	Date of accession. Christian era.	Vikrama era.
	MAGADHA KINGS.			
	Barhadratha dynasty.		B.C.	B.V.
1	Somapi ...	58	3139	3081
2	Srutasrava ...	64	3081	3023
3	Ayutayu ...	26	3017	2959
4	Niramitra ...	100	2991	2933
5	Sukshatra ...	56	2891	2833
6	Brubat karma ...	23	2835	2777
7	Senajit ...	50	2812	2754
8	Srutanjaya ...	40	2762	2704
9	Ripunjaya ...	35	2722	2664
10	Suchi ...	58	2687	2629
11	Kshema ...	28	2629	2571
12	Suvrata ...	64	2601	2543
13	Dharmanetra ...	5	2537	2479
14	Nirvruti ...	58	2532	2474
15	Susrama (Sruta) ...	38	2474	2416
16	Dhrudasena ...	48	2436	2378
17	Sumati ...	33	2388	2330
18	Subala ...	22	2355	2297
19	Sunetra ...	40	2333	2275
20	Satyajit ...	83	2293	2235
21	Viswajit ...	25	2210	2152
22	Puranjaya (Arinjaya) ...	50	2185	2127
		1004		
	Pradyota dynasty.			
1	Pradyota ...	23	2135	2077
2	Palaka ...	24	2112	2054
3	Visakhayupa ...	50	2088	2030
4	Ajaka (Janaka) ...	21	2038	1980
5	Nandi Vardhana ...	20	2017	1959
		138		

No.	Name of the King.	Period of reign.	Date of accession. Christian era	Vikrama era.
	Sisunaga dynasty.		B.C.	B.V.
1	Sisunaga ...	40	1997	1939
2	Kakavarna ...	36	1957	1899
3	Kshemadhanwa ...	36	1921	1863
4	Kshatrauja ...	40	1885	1827
5	Vidhisara ...	28	1845	1787
6	Ajatasatru ...	25	1817	1759
7	Darsaka ...	40	1792	1734
8	Udayee ...	33	1752	1694
9	Nandi Vardhana ...	42	1719	1661
10	Maha Nandi	43	1677	1619
		363		
	Nanda dynasty.			
1	Mahapadma Nanda ...	88	1634	1576
2	Sumali ...	12	1546	1488
3	Chanakya	16	1534	1476
		116		
	Maurya dynasty.			
1	Chandragupta ...	34	1518	1460
2	Bhadrasara (Bindusara) ...	28	1484	1426
3	Asokavardhana ...	36	1456	1398
4	Kunala (Suyasas) ..	8	1420	1362
5	Dasaratha (Bandhupalita) ...	8	1412	1354
6	Indrapalita ...	70	1404	1346
7	Harshavardhana ...	8	1334	1276
8	Samyuta (Sangata) ...	9	1326	1268
9	Salisuka ...	13	1317	1259
10	Deva Varma (Somasarma) ...	7	1304	1246
11	Satadhanva ...	8	1297	1239
12	Brihadratha ...	88	1289	1231
		317		

No.	Name of the King.	Period of reign.	Date of accession. Christian era	Vikrama era.
	Sunga dynasty.		B.C.	B.V.
1	Pushyamitra ...	60	1201	1143
2	Agnimitra ...	50	1141	1083
3	Vasumitra ...	36	1091	1033
4	Sujyeshta ...	17	1055	1033
5	Bhadraka (Udanka) ...	30	1038	997
6	Pulindaka ...	33	1008	980
7	Ghosha ...	3	975	950
8	Vajramitra ...	29	972	917
9	Bhagawata ...	32	943	914
10	Devabhumi ...	10	911	885
		300		853
	Kanva dynasty.			
1	Vasudeva ...	39	901	843
2	Bhumi mitra ...	24	862	804
3	Narayana ...	12	838	780
4	Susarma ...	10	826	768
		85		
	Andhra dynasty.			
1	Srimukha ...	23	816	758
2	Krishna ...	18	793	735
3	Satakarni I ...	18	775	717
4	Purnotsanga ...	18	757	699
5	Satakarni II ...	56	739	681
6	Skandastambi ...	18	683	625
7	Lambodara ...	18	665	607
8	Apilaka ...	12	647	589
9	Meghaswati karni ...	18	635	577
10	Sataswati karni ...	18	617	559
11	Skandaswati karni ...	7	599	541
12	Mahendraswati karni ...	3	592	534

No	Name of the King.	Period of reign	Date of accession. Christian era.	Vikrama era.
			B.C.	B.V.
13	Kuntala swati karni ...	8	589	531
14	Sataswati karni ...	1	581	523
15	Pulomayee I (Patuman) ...	36	580	522
16	Arishta karma ...	25	544	486
17	Hala ...	5	519	461
18	Pattalaka ...	5	514	456
19	Pureendrasena ...	12	509	451
20	Sundara Satakarni ...	1	497	439
21	Chakora Swati karni ...	$\frac{1}{3}$	496	438
22	Meghaswati karni ...	3	495	437
23	Sivaswati karni ...	28	492	434
24	Gautamiputra Sri satakarni ...	25	464	406
25	Pulomayee II ...	28	438	381
26	Vasishtiputra Sri satakarni ...	29	411	353
27	Pulomayee III (Siva Sri Satakarni) ...	7	382	324
28	Sivaskanda Satakarni ...	7	375	317
29	Yajnya Sri Satakarni ...	29	368	310
30	Vijaya ...	6	339	281
31	Chandra Sri ...	10	333	275
32	Pulomayee IV ...	7	323	265
		$499\frac{1}{3}$		
	Gupta dynasty. (*Sri Parvatiya or Andra bhritya dynasty*).			
1	Chandragupta I (Vijayaditya)	7	316	258
2	Samudragupta (Asokaditya)	51	309	251
3	Chandragupta II (Vikramaditya)	36	258	200
4	Kumaragupta I (Mahendraditya)	42	222	164
5	Skandagupta (Parakramaditya)	25	180	122
6	Narasimhagupta (Baladitya)	40	155	97
7	Kumaragupta II (Kramaditya)	44	115 to 71	57 to 13
		245		

No.	Name of the King.	Period of Reign	Date of accession Christian era.	Vikrama era.
			B.C.	B.V.
	WESTERN SATRAPS. **Kshaharata dynasty.**	10	478	420
1	Bhumaka ...	10	468	410
2	Nahapana	20		
	Daman dynasty.	12	468	410
1	Chastana ...	12	456	398
2	Jayadaman ...	20	444	386
3	Rudradaman ...	8	424	366
4	Dama Jada ...	2	416	358
5	Jivadaman ...	20	414	356
6	Rudrasimha ...	22	394	336
7	Rudrasena I ...	1	372	314
8	Sanghadaman ...	3	371	313
9	Prithwisena ...	6	368	310
10	Damasena ...	4	362	304
11	Dama Jadasri I ...	2	358	300
12	Veeradaman ...	2	356	298
13	Yasodaman ...	10	354	296
14	Vijayasena ...	4	344	286
15	Eswaradatta ...	4	340	282
16	Dama Jada Sri II ...	18	336	278
17	Rudrasena II ...	2	318	260
18	Viswasimha ...	6	316	258
19	Bhartrudaman ...	10	310	252
20	Simhasena ...	15	300	242
21	Viswasena ...	9	285	227
22	Rudrasimha II ...	10	276	218
23	Yasodaman ...	20	266	208
24	Swami Rudrasena ...	10	246 to 236	188 to 178
25	Rudrasimba ...	252		

No.	Name of the King.	Period of Reign.	Date of accession Christian era.	Vikrama era
	KINGS OF UJJAIN.			
	Nabhavahana ...	...	...	...
	Gardhabhilla ...	13	75 B.C.	17 B.V.
	Kushan King ...	4	62 B.C.	4 B.V.
1	Vikramaditya ...	93	58 B.C.	1 V.S.
2	Siladitya ...	30	36 A.D.	94 V.S.
3	Chaitrapala ...	12	66 A.D.	124 V.S.
	Salivahana	60	70 A.D.	128 V.S.
	INDRAPRASTHA KINGS.		A.D.	V.S
1	Samudrapala ...	54 0 0	78	136
2	Chandrapala ...	37 0 0	132	190
3	Sahayapala ...	11 0 0	169	227
4	Devapala ...	27 0 0	180	238
5	Narasingapala ...	18 0 0	207	265
6	Samapala ...	27 0 0	225	283
7	Raghupala ...	22 0 0	252	310
8	Govindapala ...	27 0 0	274	332
9	Amritapala ...	27 0 0	301	359
10	Balipala ...	12 0 0	328	386
11	Mahipala ...	14 0 0	350	408
12	Haripala ...	15 0 0	364	422
13	Sisupala ...	12 0 0	379	437
14	Mahanapala ...	18 0 0	391	449
15	Karmapala ...	16 0 0	409	467
16	Vikramapala ...	25 0 0	425	483
		372 0 0		
	Hun invasions ...	...	462 A.D.	520 V.S
	Yasodharma (of Malwa) ...	60	500 A.D.	558 V.S.
	Pratapasila (of Malwa) ...	45	560 A.D.	618 V.S
	KINGS OF THANESWAR.			
1	Prabhakara Vardhana ...	30	575 A.D.	633 V.S.
2	Rajya Vardhana ...	1	605 A.D.	663 V.S.
3	Sri Harsha Vardhana ...	40	606 A.D.	665 V.S
4	Arunaswa (Arjuna) ...	1	646 A.D.	704 V.S
		72		

EARLY PERIOD

THE PANDAVA DYNASTY

1. Yudhishtira 3081-3044 B. V.

Yudhishtira was crowned king of Hastinapura after the Great Battle in 3081 B. V. From that day the Yudhishtira era came into existence. He conquered the whole of Jumbudwipa (Asia & Europe) and performed a horse sacrifice. All the sons of the Pandavas perished in the Great Battle. Uttara, the wife of Abhimanyu, son of Arjuna, who was pregnant at the time of the war, begot a son. He was named Parikshat. In the year 3044 B. V. on the first day of Chaitra and 36 years after the great war the Kaliyuga commenced (on the 2nd February 3102 B. C.). Sri Krishna of Dwaraka died on the same day. After hearing his death, Yudhishtira got vexed with the kingdom. He crowned Parikshat as king of Hastinapura and Indraprastha and retired to the Himalayas with his brothers. He also placed Vajra the great grandson of Sri Krishna on the throne of Mathura, as Dwaraka was submerged in the sea after the death of Sri Krishna.

2. Parikshat 3044-3019 B. V.

Parikshat the grandson of Arjuna became king of Hastinapura in 3044 B. V. He conquered the valley of Kashmir killing the king of that country

in a battle and also the whole continent of Jambudwipa (Asia and Europe) and performed sacrifices. Parikshat died of snake bite after ruling for 25 years. At the time of his death in 3019 B. V. he placed his second son Harnadeva on the throne of Kashmir. Harnadeva established his own era in Kashmir. The Kashmirian era begins from the date of his accession to the throne of Kashmir in 3019 B. V. (3077 B.C.) the 26th year of Kaliyuga.

3. Janamejaya.

Janamejaya the eldest son of Parikshat became king after his father in 3019 B. V. To avenge his father's death he performed a sacrifice in which all most all the snakes in the world except 6 families were completely burnt. His son was Satanika. The reign of Janamejeya is well commemorated by an important edict given below.

॥ श्रीकुरुवंशावतंस श्रीजनमेजयभूपालानां दानशासनपत्रं ॥

स्वस्तिश्री जयाभ्युदये युधिष्ठिरशके प्लवंगाख्ये एकोननवति वत्सरे सहस्यमासिअमावास्यायां सोमवासरे श्रीमन्महाराजाधिराजपरमेश्वरो वैयग्रणीपादगोत्रजः श्रीजनमेजयभूपः किष्किधानगर्यां सिंहासनस्थः सकलवर्णाश्रमधर्मप्रतिपालकः पश्चिमदेशस्थ सीतापुरघृकोदरक्षेत्रे तत्रत्य मुनिवृंदमठस्य गरुडवाहनतीर्थ श्रीमच्छिष्यकैकयचादैराराधित श्रीसीतारामस्य पूजार्थं कृतभूदानशासनम् ॥

This edict was a gift deed given by Janamejaya in the 89th year of Yudhishtira Saka. Yudhishtira

ruled for 36 years and Parikshat for 25 years. Hence the gift was given in the 28th year of his reign which is a clear proof to show that the Yudhishtira era was in use from the early days of Kaliyuga and that it is not a subsequent invention like the Christian era.

4. Satanika.

Satanika became king after his father. His son was Sahasranika.

5. Sahasranika.

Sahasranika next became king. His son was Aswamedhadatta.

6. Aswamedhadatta.

Aswamedhadatta next became king. His son was Adhisimakrishna.

7. Adhisimakrishna.

Adhisimakrishna next became king. His son was Nruchaka.

8. Nruchaka.

Nruchaka next became king. In his time Hastinapura was washed away by the Ganges. Nruchaka changed his capital to Kausambi city. His son was Ushna.

9. Ushna.

Ushna next became king of Kausambi city. His son was Chitraratha.

10. Chitraratha.

Chitraratha next became king. He conquered the province of Punjab from the Kashmir king Sukhadeva and made it a part of his empire. He had 8 sons, Suchidratha, Mahajuna etc. Mahajuna became king of Indraprastha and the Punjab.

11. Suchidratha.

Suchidratha succeeded his father as king of Kausambi. His son was Vrushniman.

12 Vrushniman.

Vrushniman succeeded his father as king. He had a son named Sushena

13. Sushena.

Sushena became king after his father. His son was Sunidha.

14. Sunidha.

Sunidha next became king. He had a son called Rucha.

15. Rucha.

Rucha next became king. His son was Nruchaksha.

16. Nruchaksha.

Nruchaksha succeeded his father as king. His son was Sukhibala.

17. Sukhibala.

Sukhibala next became king after his father. His son was Pariplava.

18. Pariplava.

Pariplava became king after his father. He had a son named Sunayana.

19. Sunayana.

Sunayana next succeeded as king. His son was Medhavi.

20 Medhavi.

Medhavi next became king. His son was Puranjaya otherwise called Ripunjaya.

21. Puranjaya.

Puranjaya succeeded as king after his father. His son was Kurubhavya.

22. Kurubhavya.

Kurubhavya became king after his father. He had a son named Nirmama.

23. Nirmama.

Nirmama succeeded his father as king. His son was Bruhadratha.

24. Bruhadratha.

Bruhadratha next became king. He had a son called Vasudhama.

25. Vasudhama.

Vasudhama became king after his father. His son was Satanika.

26. Satanika.

Satanika succeeded his father as king. He had a son named Udayana.

27. Udayana.

Udayana next became king. He had a son named Naravahanadatta also called Mahinara.

28. Naravahanadatta

Naravahanadatta succeeded his father as king. His son was Dandapani.

29. Dandapani.

Dandapani became king after his father. His son was Niramitra.

30. Niramitra.

Niramitra next succeeded as king. His son was Kshemaka.

31. Kshemaka.

Kshemaka succeeded his father as king. He was killed by Mahapadma who annexed Kausambi into the Magadha empire. Thus the Pandava dynasty came to an end.

SOLAR RACE

1. Bruhatkshaya.

After the Mahabharata battle Bruhatkshaya, son of Bruhadbala, was crowned king of Ayodhya in 3081 B. V. His son was Urukshaya.

2. Urukshaya.

Urukshaya became king after his father. He had a son called Vatchavyuha.

3. Vatchavyuha.

Vatchavyuha became king next. He had a son called Prativyuha.

4. Prativyuha.

Prativyuha succeeded his father as king. His son was Divakara.

5. Divakara.

Divakara next became king. He had a son named Sahadeva.

6. Sahadeva.

Sahadeva became king after his father. He had a son named Bruhadaswa.

7. Bruhadaswa.

Bruhadaswa next became king. His son was Bhanuradha.

8 Bhanuradha.

Bhanuradha became king after his father. His son was Pratipaswa.

9. Pratipaswa.

Pratipaswa succeeded his father as king. He had a son called Supratika.

10. Supratika.

Supratika next became king. He had a son named Merudeva.

11. Merudeva.

Merudeva became king after his father. His son was Sunakshatra.

12. Sunakshatra.

Sunakshatra became king after his father. His son was Kinnaraswa.

13. Kinnaraswa.

Kinnaraswa next succeeded as king. His son was known as Antariksha.

14. Antariksha.

Antariksha succeeded his father as king. His son was Suparna.

15. Suparna.

Suparna became king next. He had a son called Amitrajit.

16. Amitrajit.

Amitrajit next became king. His son was called Bruhadraja.

17. Bruhadraja.

Bruhadraja became king after his father. He had a son named Sudharma also called Barhi.

18. Sudharma.

Sudharma succeeded his father as king. His son was Kritanjaya also known as Dhananjaya.

19. Kritanjaya.

Kritanjaya next became king. His son was Rananjaya.

20. Rananjaya.

Rananjaya next became king. His son was known as Srunjaya.

21. Srunjaya.

Srunjaya succeeded his father as king. His son was Sakya.

22. Sakya.

Sakya became king after his father. His son was Suddhodana.

23. Suddhodana.

Suddhodana next became king. He had a son named Pushkala or Siddhartha by his queen Mayadevi in about 1832 B. V. (1890 B. C.) From his boyhood Siddhardha became a mendicant. His father married him early to a princess so as to divert his views. A son named Rahula was born to him. Siddhardha left his wife and son and became a sanyasi. He performed penance for a long time and then taught a new religion to the people. He called himself Buddha and his religion is known as Buddhism. He was also called Sakyasimha by his disciples being a descendant of Sakya. While

Buddha was preaching his religion Vidhisara was ruling over Magadha and was also succeeded by his son Ajatasatru. Buddha converted his wife and son Rahula first into his religion. He had many disciples of whom five are important. Buddha died at Kusinagar at the age of eighty.

24. Rahula.

Rahula succeeded as king after his grand-father's death as his father became a Sanyasi. He was also called Langala. His son was Prasenajit.

25. Prasenajit.

Prasenajit succeeded his father as king. His son was Kshudraka.

26. Kshudraka.

Kshudraka became king after his father. He had a son named Kshulika.

27. Kshulika.

Kshulika became king after his father. His son was Suradha.

28. Suradha.

Suradha succeeded his father as king. His son was Sumitra.

29. Sumitra.

Sumitra succeeded as king next. He was killed by Mahapadma Nanda of Magadha who annexed Kosala into his empire. Thus the solar dynasty ruling in Ayodhya came to an end.

BARHADRATHA DYNASTY.

1. Somapi 3081—3023 B. V.

At the time when the Pandavas ruled in Indraprastha over half the Kuru kingdom, Jarasandha a descendant of Brihadradha of the lunar race ruled over Magadha in Girivrajapura. When the Padavas made a world conquest, Bhima killed Jarasandha in a dual and extended the supremacy of the Pandavas over Magadha. Jarasandha's son Sahadeva fought in the Mahabharata battle on behalf of the Pandavas and died therein. His son Somapi was crowned king of Magadha after the battle in 3081 B. V. He had a son called Srutasrava. Somapi ruled for 58 years (36 years before Kaliyuga and 22 in Kaliyuga.)

2. Srutasrava 3023—2959 B. V.

Srutasrava next became king after his father in 3023 B. V. He ruled for 64 years. He had a son named Ayutayu.

3. Ayutayu 2959—2933 B. V.

Ayutayu succeeded his father as king in 2959 B. V. He ruled for 26 years. His son was Niramitra.

4. Niramitra 2933—2833 B. V.

Niramitra became king after his father in 2933 B. V. At this time Hastinapura was ruled by Satanika. Niramitra was a powerful ruler and from his time the Magadha kingdom became the para-

ancient state in Northern India. Niramitra ruled for 100 years. His son was Sukshatra.

5. Sukshatra 2833—2777 B. V.

Sukshatra became king in 2833 B. V. after his father. He ruled for 56 years. His son was Bruhatkarma.

6. Bruhatkarma 2777—2754 B. V.

Bruhatkarma succeeded his father as king in 2777 B. V. He ruled for 23 years. He had a son named Senajit.

7. Senajit 2754—2704 B. V.

Senajit became king after his father in 2754 B. V. He ruled for 50 years. His son was Srutanjaya. Senajit was said to be a contemporary of Adhisimakrishna of the Pandava dynasty and Divakara of the Solar race.

8. Srutanjaya 2704—2664 B. V.

Srutanjaya became king next in 2704 B. V. He ruled for 40 years. His son was Ripunjaya.

9. Ripunjaya 2664—2629 B. V.

Ripunjaya succeeded his father in 2664 B. V. He ruled for 35 years. His son was Suchi.

10. Suchi 2629—2571 B. V.

Suchi succeeded his father in 2629 B. V. He ruled for 58 years. He had a son called Kshema.

11. Kshema 2571—2543 B. V.

Kshema next became king in 2571 B. V. He ruled for 28 years. His son was Suvrata.

12. Suvrata 2543—2479. B. V.

Suvrata succeeded his father in 2543 B. V. He ruled for 64 years. His son was Dharmanetra.

13. Dharmanetra 2479—2474 B. V.

Dharmanetra became king after his father in 2479 B. V. He ruled for 5 years. His son was Nirvruti.

14. Nirvruti 2474—2416 B. V.

Nirvruti succeeded as king in 2474 B. V. He had a son named Susrama. He ruled for 58 years.

15. Susrama 2416—2378 B. V.

Susrama succeeded his father in 2416 B. V. He had a son named Dharudhasena. Susrama ruled for 38 years.

16. Dharudhasena 2378—2330 B. V.

Dhrudhasena next became king in 2378 B. V. He ruled for 48 years. His son was Sumati.

17. Sumati 2330—2297 B. V.

Sumati succeeded to the throne in 2330 B. V. He ruled for 33 years. His son was Subala.

18. Subala 2297—2275. B. V.

Subala took the reigns of Government after his father in 2297 B. V. He ruled for 22 years. His son was Sunetra.

19. Sunetra 2275—2235 B. V.

Sunetra succeeded his father in 2275 B. V. He ruled for 40 years. His son was Satyajit.

20. Satyajit 2235—2152 B. V.

Satyajit came to the throne in 2235 B. V. He ruled for 83 years. His son was Viswajit.

21. Viswajit 2153—2127 B. V.

Viswajit came to the throne in 2152 B. V. He ruled for 25 years. His son was Puranjaya.

22. Puranjaya 2127—2077 B. V.

Puranjaya became king in 2127 B. V. He ruled for 50 years. He was killed by his minister Munika who placed his son Pradyota on the throne.

THE PRADYOTA DYNASTY.

1. Pradyota 2077—2054 B. V.

Pradyota was crowned king of Magadha in 2077 B. V. He ruled for 23 years. Pradyota had a son named Palaka.

2. Palaka 2054—2030 B. V.

Palaka succeeded his father as king in 2054 B. V. His son was Visakhayupa. Palaka ruled for 24 years.

3. Visakhayupa 2030—1980 B. V.

Visakhayupa succeeded his father to the throne in 2030 B. V. He ruled for 50 years. His son was Ajaka.

4. Ajaka 1980—1959 B. V.

Ajaka next came to the throne in 1980 B. V. He was also known as Janaka. Ajaka ruled for 21 years. His son was Nandi Vardhana.

5. Nandi Vardhana 1959—1939 B. V.

Next Nandi Vardhana became king in 1959 B. V. After ruling for 20 years he was killed in a battle by Sisunaga, king of Benares, who ascended the throne of Magadha in 1939 B. V.

THE SISUNAGA DYNASTY.

1. Sisunaga 1939—1899 B. V.

Sisunaga ruled over Magadha for 40 years keeping his son Kakavarna in Benares.

2. Kakavarna 1899—1863 B. V.

Kakavarna became king after his father in 1899 B. V. He ruled for 36 years changing his capital to Girivrajapura. His son was Kshemadhanwa.

3. Kshemadhanwa 1863—1827 B. V.

Kshemadhanwa succeeded his father as king in 1863 B. V. He ruled for 36 years. He had a son named Kshetraja.

4. Kshetraja 1827—1787 B. V.

Kshetraja next succeeded to the throne in 1827 B. V. He ruled for 40 years. Kshetraja had a son named Vidhisara who was also known as Bimbisara.

5. Bimbisara 1787—1757 B. V.

Bimbisara succeeded his father to the throne in 1787 B. V. While he was ruling Siddhardha who grew up to manhood began to preach a new religion. He called himself Buddha and his religion is known as Buddhism. Several centuries before Buddha a reformer called Rishabhadeva had already established another religion. He was called Jina and his religion is known as Jainism. Bimbisara ruled for 28 years. He annexed the neighbouring kingdom of Anga and also built the new Rajagriha town. His son was Ajatasatru born to his second wife a Lichchavi princess.

6. Ajatasatru 1759—1734 B. V.

Ajatasatru became king in 1759 B. V. In his time also Buddha was preaching his religion and Buddhism extended considerably in Magadha. Ajatasatru commenced the reconstruction of Patali-putra, the old city founded by a prince called Putraka and his queen Patali. Ajatasatru ruled for 25 years. His son was Darsaka.

7. Darsaka 1734—1694 B. V.

Darsaka succeeded his father in 1734 B. V. He ruled for 40 years. His son was Udayee.

8. Udayee 1694—1661 B. V.

Udayee became king after his father in 1694 B. V. He changed his capital from Girivraja to Pataliputra and ruled for 33 years. His son was Nandivardhana.

9. Nandivardhana 1661—1619 B. V.

Nandivardhana succeeded to the throne in 1661 B. V. He ruled for 42 years. His son was Mahanandi.

10. Mahanandi 1619—1576 B. V.

Mahanandi succeeded his father in 1619 B. V. He had an illegitimate son called Mahapadma, by a concubine, a maid servant of his queen. He was educated by his father and well trained in the art of fighting and became a powerful warrior. The king entrusted to him some of the state duties and also command over the army. Mahanandi died after ruling for 43 years leaving no legitimate sons.

THE NANDA DYNASTY.

1. Mahapadma Nanda 1576—1488 B. V.

After Mahanandi's death Mahapadma seized the throne of Magadha in 1576 B. V. He was also called Mahapadma Nanda or Yoga Nanda. He drove away all the Kshatriya relatives of his father. He was a powerful king who brought nearly the the whole of Northern India under his control and put an end to all the ruling Kshatriya families like Parasu Rama. The king had 8 sons the eldest of whom was Sumali. The king and his 8 sons were called the nine Nandas. Mahapadma ruled for 88 years after which he abdicated the throne in favour of his eldest son Sumali.

2. Sumali 1488—1476 B. V.

Sumali ascended the throne in 1488 B. V. and ruled for 12 years. One of his ministers was Vararuchi the greatest of Sanskrit scholars at that time. Vararuchi's school mate and friend Panini, the author of Panini's Sanskrit grammar, also lived at that time. On the instigation of the prime minister Sakatala a brahmin named Chanakya killed Mahapadma and his 8 sons by means of mantrams or witch craft and took the reigns of Government into his hands.

3. Chanakya 1476—1460 B. V.

Chanakya took the reigns of Government in 1476 B. V. and ruled for 16 years. Afterwards he invited Chandragupta a Kshatriya relative of the late king Mahanandi and placed him on the throne.

MAURYA DYNASTY.

1. Chandragupta 1460—1426 B. V.

Mahapadma as soon as he ascended the throne killed all the surviving male members of his father's family. One of these surviving male members had a daughter. She was afterwards married to an ordinary Kshatriya of the Maurya family and begot a son named Chandragupta. Chandragupta was a legal heir to the Magadha throne through his mother. Northern Buddhist accounts say that Chandragupta was a member of the Sakya family

which built Moriya Nagar (Mayura Nagara). and Bhavishya purana also says that he was a descendant of Buddha. For fear of Mahapadma he left the Magadha kingdom and on being invited by Chanakya he returned to Magadha and ascended the throne in 1460 B. V.

Chandragupta was not the son of a barber woman Mura nor are the Mauryas called after a woman. There are kings named Maru both in the solar and lunar dynasties. There was a Danava king called Mura who was a great emperor and who conquered the gods and Indra. A race of Maurya Kshatriyas living in Pippali forest claimed a share of Buddha's bones soon after he was burnt but got some ashes. Chandragupta's father might be one belonging to the Maurya clan of Kshatriyas who are descendants of some king Maru or Mura or the name of Chandragupta's father might be Maru or Mura. Mura is not a female name and hence it cannot be the name of Chandragupta's mother. Although Asoka was a Buddhist, Chandragupta and Bhadrasara were orthodox Hindus and their coronations were performed as per Vedic rites by Chanakya, which preference could not be given to a Sudra.

By the able advise of his minister Chanakya, Chandragupta kept under his control nearly the whole of Northern India and ruled for 34 years.

His son was Vidhisara also known as Bhadrasara or Bindusara.

2. Bhadrasara 1426—1398 B. V.

Bhadrasara succeeded his father in 1426 B. V. He extended his empire south of the Narmada river by slaying the kings of sixteen Capitals from sea to sea as far as the Penner river. His armies also invaded the Tamil districts as far south as Madura and Tinnevelly several times but these conquests were not held by him. Independant Tamil states existed in his time as well as in his successor Asoka's time as neighbours of the northern empire. On account of his extensive conquests he was called Amitraghata or slayer of foes. He ruled for 28 years. His son was Asoka Vardhana.

3. Asoka Vardhana 1398—1362.

Asoka succeeded his father in 1398 B. V. He was one of the several sons and was selected by his father as Yuvaraj or crown prince. The northern tradition says that a contest took place between Susima his elder brother and himself but he succeeded in accordance with his father's wishes. The Ceylonese tradition says that Asoka was residing at Ujjain as Viceroy and was summoned by his father to the capital while on death bed.

Europeons say that Asoka proclaimed the principles of his Government to the people in a series of edicts engraved on rocks and pillars. Some or

even all of the so called edicts of Asoka were not founded by Asoka. None of them contain any reference to Asoka but to an unknown "God's beloved and gracious king." The so called Asoka's pillar at Allahabad and Buddhist edict thereon were really founded by Samudragupta (otherwise called Asokaditya) who became a patron of Buddhism in his latter days. The sanskrit inscription describing Samudragupta's conquests was engraved during the reign of his son Chandragupta II who was a patron of Sanskrit Pandits. Some of the edicts appear to have been founded by Samudragupta and Kumaragupta I e.g. those containing references to foreign tribes, like the Greeks, etc. Some appear to have been founded by Narasimhagupta (Baladitya) e.g. the edict describing the conquest of Kalinga and other Kalinga edicts.

Asoka's empire extended from Afghanstan to Bengal and to the Pennar river in the south. The valley of Nepal also was under his suzernity. Several historians are of opinion that Kashmir also was under his control and that the Asoka mentioned in the Kashmir Chronicle was the same as Asoka of Magadha. Asoka of Kashmir ruled from 1428—1392 B. V. vide table of Kashmir kings.

Asoka in his early life was a devout Hindu worshipping Siva. In his later years he was converted into the Buddhist faith by a saint Upagupta. In

about the 24th year of his reign the king went on pilgrimage to Buddhist holy places. He visited the Lumbini forest where Buddha was born under a tree and set up a pillar there, to preserve the memory of his visit which stands to this day. Next he went to Kapilavastu the home of Buddha's childhood, to Sarnath where Buddha first became a preacher, to Sravasti where he lived for many years, to the Bodhi tree of Gaya where Buddha performed penance, and to Kusinagara where Buddha died. Asoka sent Buddhist missionaries to Ceylon, Burma, Siam, China, Japan etc. Asoka died after ruling for 36 years.

4. Kunala 1362—1354 B. V.

Asoka's eldest son Kunala, born to his first queen Asandhimitra was made blind by the nobles of Taxila in the north. He succeeded to the throne in 1362 B. V. Jalauka, another son of Asoka, became king of Kashmir. Kunala was also called Suyasa. He ruled for 8 years.

5. Dasaratha. 1354—1346. B. V.

Kunala's eldest son Dasaratha became king of Magadha in 1354 B. V. Another son Samprati became king of the western provinces with capital at Ujjain, who was a patron of Jainism (founded by Rishabhadeva also called Jina, a prince of the Solar race the first Tirthankara or prophet of the Jains) and founded Jain monasteries in Western

India. Dasaratha was a devout Buddhist. He bestowed the cave dwellings of the Nagarjuni hills to Buddhists. He was also called Bandhupalita. His son was Indrapalita. Dasaratha ruled for 8 years.

6 Indrapalita 1346—1276 B.V.

Indrapalita ascended the throne in 1346 B. V. He ruled for 70 years. He was defeated by Kharavela, king of Kalinga, twice. His son was Harsha Vardhana

7. Harsha Vardhana.

Harsha Vardhana ascended the throne in 1276 B. V. He ruled for 8 years. His son was Samyuta.

8. Samyuta.

Samyuta succeeded his father in 1268 B. V. He was also called Sangata. He ruled for 9 years. His son was Salisuka.

9. Salisuka.

Salisuka succeeded his father in 1259 B. V. He ruled for 13 years. His son was Deva Varma.

10. Deva Varma,

Deva Varma succeeded his father in 1246 B. V. Being a Buddhist he had no regard for caste system and called himself Soma Sarma like the Buddhistic brahmins. He ruled for 7 years. His son was Satadhanwa.

11. Satadhanwa.

Satadhanwa succeeded his father in 1239 B. V. His son was Brihadratha. [He ruled for 8 years.]

12. Bruhadratha.

Bruhadratha succeeded his father in 1231 B. V. He was a powerful king who conquered all the Kshatriyas and ruled for 88 years. Pushyamitra the commander-in-chief killed the king who was very old and ascended the throne. The twelve Maurya kings ruled for 317 years.

THE TURUSHKAS.

In Kalhana's history of Kashmir, it is stated that a horde of Turkish nomads invaded Kashmir during the reign of Asoka. Before Indrapalita's reign the Turks entered India and established their rule in the North West, Gandhara, Kashmir and the Punjab.

1. Hushka 1358—1330 B. V.

The Kashmir chronicle says that Hushka, Jushka and Kanishka of Turkish origin ruled Kashmir and founded 3 cities Hushkapura, Jushkapura and Kanishkapura. Hushka established his power in Gandhara, Kashmir and the Punjab in 1358 B. V. Next he annexed a portion of the Gangetic plain. The dominions of Hushka included Kabul, Gandhara, Kashmir, Punjab and Mathura. Hushka being a prince of foreign origin had no respect with his people who were Hindus and

Buddhists. In course of time he became a Buddhist so that he may find a place amongst his subjects. At Mathura a Buddhist monastery bore his name. He was a patron of Buddhist institutions. The town of Hushkapura built by Hushka in Kashmir occupied a position of great importance for a long time. A Buddhist monastery existed there, with five thousand monks. The town is now represented by the small village of Ushkur at which the ruins of an ancient stupa are visible. Hushka died after ruling for about 28 years.

2. Jushka 1330—1296 B. V.

Hushka was succeeded by his son Jushka in 1330 B. V. It appears that when Kharavela king of Kalinga invaded Northern India, Jushka left Mathura and retreated into Kashmir. Jushka ruled for about 34 years. Jushkapura built by him is now represented by the village of Zukur in Kashmir.

3. Kanishka 1296—1246 B. V.

Jushka was succeeded by his son Kanishka in 1296 B. V. He subdued Punjab, Gandhara and Kabul and extended his power over Western India, Kathiawar and a portion of the Gangatic plain. In Kashmir he built the town called Kanishkapura now known as Kanispor situated between the Vitasta river and the high road leading from Varahamulla (Baramulla pass) to Srinagar. Kanishka's capital was Purushapura or Peshawar. Pushkalavati

near Taxila was mentioned as the royal residence of Kanishka's son. The Kashmir Chronicle mentions Srinagar as his Capital.

Tradition affirms that he attacked Pataliputra and carried off a Buddhist saint named Aswaghosa. Kanishka carried on a successful war with the Persians and also annexed Kashgar, Yarkand, Khotan which are portions of Chinese Turkistan at present.

Kanishka was a devout Buddhist like his father and grand father. In his time the Buddhists began to regard Buddha as a god and worship his image and prayers were daily offered. The king studied the Buddhist scriptures in his leisure time and summoned an assembly of Buddhist monks from all parts of the country. Vasumitra was elected as president and Asvagosha the Vice president. 500 members devoted themselves to the study of Buddhist literature and prepared commentaries which were copied later on, on sheets of copper. Kanishka gave the kingdom of Kashmir to the church and went home through the Baramulla pass. He sent Buddhist missionaries to China, Mongolia, Manchuria, Siberia, Turkistan, Tibet, etc, and extended Buddhism very widely.

A strange story is told of Kanishka's death. By his extensive wars Kanishka subjugated the regions in the south, east and west. Next gathering his

generals and people the king said "the region of the north alone has not come to make its submission." The generals and people who were already tired of his continued campaigns took counsel together. "The king is greedy, cruel and unreasonable. His campaigns and continued conquests have wearied the mass of his servants. He knows not how to be content, but wants to reign over the four quarters. The garrisons are stationed on the distant frontiers and our relatives are far from us. Such being the situation, we must agree among ourselves and get rid of him. After that we may be happy." As he was ill they covered him with a quilt; a man sat on top of him and the king died on the spot (vide Sri Dharma Pitaka). His reign lasted for about 30 years. It appears that Kanishka's son fled to Pushkalavati near Taxila, which was mentioned as his royal residence.

4. Abhimanyu 1246–1216.

It is evident that the Turushka empire broke up into pieces after Kanishka. The province of Kashmir asserted its independence under Abhimanyu who ascended the throne in 1246 B. V. and ruled for about 30 years. Kanishka was succeeded in his dominions in the Gangetic plain and Punjab by Vasudeva who must be a Hindu or Turushka belonging to Kanishka's race converted to Hinduism. Gandhara and Kabul were probably held by Kanishka's son.

SUNGA DYNAASTY.

1. Pushyamitra 1143—1083. B. V.

Pushyamitra ascended the throne in 1143 B. V. He established his power all over Northern India. Agnimitra, his eldest son and crown prince administered the southern provinces extending to the Narmada as Viceroy with his capital at Vidisa, the modern Bhilsa on the Betwa in Scindhia's territory. He conquered the king of Vidarbha (Berar) and gave the province to the king and his rival cousin to be administered on his behalf.

Pushyamitra resolved to perform an Aswamedha or horse sacrifice and let loose a horse entrusting it to the care of his grandson Vasumitra. The horse was attacked by a band of foreigners on the south bank of the Sindhu river (Indus) who were probably Turushkas, the remnants of Kanishka's descendants. Vasumitra routed them completely and brought back the horse and the sacrifice was performed at Pataliputra. Some are of opinion that Patanjali, the author of Mahabhashya lived in his time, as Patanjali described the Aswamedha sacrifice of Pushyamitra in his works in such terms.

Exaggerated stories of Buddhist writers show that Pushyamitra indulged in a savage persecution of Buddhism, burning monasteries and slaying monks from Magadha to Jalandhar in the Punjab. It may be admitted that Pushyamitra took up

the cause of the revival of the Hindu rites. Although from time to time fanatic kings here and there indulged in savage persecutions of Buddhists, the extinction of that religion in India was mainly due to other peaceful efforts of Brahmin scholars with higher intellectual capacities than the Buddhist monks. Persecutions were so rare that as a rule the various sects lived in perfect harmony. The above also justifies the fact that Pushyamitra was in possession of Punjab and that his sacrificial horse was attacked on the banks of the Indus. Pushyamitra died after ruling for 60 years.

2. Agnimitra.

Agnimitra succeeded his father as king in 1083 B. V. He ruled for 50 years. His son was Vasumitra.

3. Vasumitra.

Vasumitra succeeded his father in 1033 B. V. He ruled for 36 years. His son was Sujyeshta.

4. Sujyeshta.

Sujyeshta succeeded his father as king in 997 B. V. He ruled for 17 years. His son was Bhadraka.

5. Bhadraka.

Bhadraka succeeded his father as king in 980 B. V. He was also called Udanka. He ruled for 30 years. His son was Pulindaka.

6. Pulindaka.

Pulindaka was crowned king in 950 B. V. He ruled for 33 years. His son was Ghosha.

7. Ghosha.

Ghosha succeeded his fathor in 917 B. V. He ruled for 3 years. His son was Vajramitra.

8. Vajramitra.

Vajramitra succeeded his father in 914 B. V. He ruled for 29 years. His son was Bhagavata.

9. Bhagawata.

Bhagawata succeeded his father in 885 B. V. He ruled for 32 years. His son was Devabhumi.

10. Devabhumi.

Devabhumi succeeded his father in 853 B. V. He was a debauchee and man of bad habits. He left Pataliputra to be governed by his Minister Vasudeva and stayed at Vidisa. He killed Vasudeva's son-in-law and captured his daughter and she instantly committed suicide. Vasudeva contrived a plot and got the king killed while engaged in a discreditable act. Devabhumi's reign lasted for 10 years.

KANVA DYNASTY.

1. Vasudeva.

After killing the king, Vasudeva ascended the throne in 843 B. V. He ruled for 39 years. His son was Bhumimitra.

2. Bhumimitra.

Bhumimitra succeeded his father as king in 804 B. V. He ruled for 24 years. His son was Narayana.

3. Narayana.

Narayana next succeeded to the throne in 780 B. V. He ruled for 12 years. His son was Susarma.

4. Susarma. 768—758 B.V.

Susarma next succeeded to the throne in 768 B. V. After ruling for 10 years, he was killed in a battle by Sri Mukha, the Andhra king of Deccan, who ascended the throne of Magadha.

ANDHRA DYNASTY.

1. Sri Mukha.

At the time of Asoka, the Andhra kingdom was part of the Magadha empire. Soon after Asoka's death, the Andhra kings asserted their independence Gradually the Andhra kingdom grew powerful in Southern India with Paithan on the Godavari as its capital. One of the Andhra kings, Sri Mukha by name, killed Susarman, king of Magadha and ascended the throne of Magadha in 758 B.V. From this time the Andhra kings became paramount rulers of India. Although Sri Mukha changed his capital to Pataliputra, Pratishtanapura or Paithan on the Godavari served as a secondary capital for them. The Andhra kings mentioned in the Puranas were not at all

contemporaries of the Sungas or the Kanvas of Magadha but ruled in continuation of the Kanva kings of Magadha. Sri Mukha died leaving no sons after ruling for 23 years.

2. Krishna.

Sri Mukha was succeeded by his brother Krishna in 735 B.V. He extended his kingdom towards the west up to Nasik near the source of the Godavari in the western ghats. Krishna ruled for 18 years. His son was Satakarni.

3. Satakarni I.

Satakarni I next succeeded as king in 717 B.V. He ruled for 18 years. His son was Purnotsanga.

4. Purnotsanga.

Purnotsanga next became king in 699 B.V. He ruled for 18 years. His son was Satakarni.

5. Satakarni II.

Satakarni II succeeded to the throne in 681 B.V. He ruled for 56 years. His son was Skandastambi.

6. Skandastambi.

Skandastambi succeeded his father in 625 B.V. He ruled for 18 years. His son was Lambodara.

7. Lambodara.

Lambodara next became king in 607 B. V. He ruled for 18 years. His son was Apilaka.

8. Apilaka.

Apilaka succeeded his father to the throne in 589 B. V. He ruled for 12 years. His son was Meghaswatikarni.

9. Meghaswatikarni

Meghaswatikarni next became king in 577 B.V. He ruled for 18 years. His son was Sataswatikarni.

10. Sataswatikarni.

Sataswatikarni next became king in 559 B. V. He ruled for 18 years. His son was Skandaswatikarni.

11. Skandaswatikarni.

Skandaswatikarni succeeded his father to the throne in 541 B.V. He ruled for 7 years. His son was Mahendraswatikarni.

12. Mahendraswatikarni.

Mahendraswatikarni next became king in 534 B. V. He ruled for 3 years. His son was Kuntalaswatikarni.

13. Kuntalaswatikarni.

Kuntalaswatikarni succeeded his father as king in 531 B.V. He ruled for 8 years. His son was Sataswatikarni.

14. Sataswatikarni.

Sataswatikarni became king after his father in 523 B.V. He ruled for 1 year. His son was Pulomayee.

15. Pulomayee I.

Pulomayee I next became king in 522 B.V. He was also called Patuman. He ruled for 36 years. His son was Arishtakarma.

16. Arishtakarma.

Arishtakarma next succeeded to the throne in 486 B.V. He ruled for 25 years. His son was Hala.

17. Hala.

Hala succeeded his father to the throne in 461 B.V. He ruled for 5 years. His son was Pattalaka. Western scholars ascribe the composition of Saptasataka in Prakrit language to this Hala but tradition ascribes it to Salivahana who slew Vikramaditya some 597 years later. As Saptasati mentions a king named Vikramaditya who may be the founder of Vikrama era, Salivahana may well be taken as the author and Hala has nothing to do with it.

18. Pattalaka.

Next Pattalaka became king in 456 B.V He ruled for 5 years. His son was Pureendrasena.

19. Pureendrasena.

Pureendrasena next became king in 451 B. V. During his reign Darius, king of Persia. conquered the Northern and western parts of India. He He ruled for 12 years. His son was Sundara Satakarni.

20. Sundara Satakarni.

Sundara Satakarni succeeded his father as king in 439 B.V. He ruled for 1 year. His son was Chakoraswatikarni.

21. Chakoraswatikarni.

Chakoraswatikarni next became king in 438 B.V. He ruled for 6 months. His son was Megha swatikarni.

22. Meghaswatikarni.

Meghaswatikarni next became king in 437 B.V. He ruled for 3 years. His son was Sivaswatikarni.

23. Sivaswatikarni.

Sivaswatikarni next became king in 434 B. V. He ruled for 28 years. His son was Gautamiputra Sri Satakarni.

24. Gantamiputra Sri Satakarni.

Gantamiputra Sri Satakarni next succeeded as king in 406 B.V. He conquered Nahapana, a chief in the west and annexed all his dominions extirpating his dynasty. Rudradaman, another chief in the west and grandson of Chastana gave his daughter in marriage to Satakarni's son, Pulomayee. Satakarni was master of Deccan, Magadha, Malwa, Kathiawar and Gujerat. He posed himself as the champion of the Vedic and Buddhist religions as against the creeds of foreigners like Turks and Pahlavas. He ruled for 25 years.

25. Pulomayee II.

Pulomayee next succeeded his father as king in 381 B.V. He changed his capital to Pratishtanapura. He was twice defeated by his father-in-law Rudradaman who took Malwa and most of his territory which Satakarni won from Nahapana. The relationship influenced the victor so far that he did not proceed to extremeties. His reign lasted for 28 years. His son was Vasishtaputra Sri Satakarni.

26. Vasishtaputra Sri Satakarni.

Vasishtaputra Sri Satakarni next became king in 353 B. V. He ruled for 29 years. His son was Pulomayee.

27. Pulomayee III.

Pulomayee III succeeded as king next in 324 B.V. He was also called Siva Sri Satakarni. He ruled for 7 years. His son was Sivaskanda Sri Satakarni.

28. Sivaskanda Sri Satakarni.

Sivaskanda Sri Satakarni succeeded his father in 317 B.V. He ruled for 7 years. His son was Yagya Sri Satakarni.

29. Yagya Sri Satakarni.

Yagya Sri Satakarni next became king in 310 B.V. He recovered some of the western provinces lost by Pulomayee II and circulated silver coins in his name. He ruled for 29 years. His son was Vijaya.

30. Vijaya.

Vijaya succeeded his father to the throne in 281 B.V. He ruled for 6 years. His son was Chandra Sri Satakarni.

31. Chandra Sri Satakarni.

Chandra Sri Satakarni next became king in 275 B.V. During his reign in about 269 B. V. (327 B.C.) Alexander the Great, king of Macedon in Greece, son of Philip, conquered all the countries west and north of India as far as Bactria and invaded India. The Hindu king of Taxila on the banks of the Indus yielded to him. Poros, the king of the country between the Jhelum and Chenab rivers attacked Alexander but was defeated and accepted the position of a subordinate vassal under him. After conquering the whole of the Punjab, Alexander sailed down the Indus and took possession of the lower valley of the Indus and returned to Babylon along the coast.

Chandra Sri ruled for 10 years. His son was Pulomayee. Chandra Sri was treacherously murdered by his commander-in-chief Chandragupta.

32. Pulomayee IV.

Pulomayee IV succeeded to the throne in 265 B.V. while he was a boy. After 7 years he was murdered by his guardian and commander-in-chief Chandragupta who next became king of Magadha.

REVIVAL OF JAIN RELIGION

Parasnath :—In about 800 B. C. (742 B V.) during the reign of Sri Mukha was born amongst the Jains, a reformer called Parasnath or Parsvanath. He was the son of King Aswasena. He married the daughter of the king of Kosala and left her to lead the life of an ascetic. He founded a new order of monks called the Ajivikas. He lived for 100 years and attained Nirvana at Parasnath in Bengal. He was the 23rd prophet of the Jains.

Mahavira :—Amongst the Jains was born in 599 B.C. a reformer by name Vardhamana. His father was a kshatriya, a chieftain of Kundalapura and his mother was Trisala, the sister of Kataka, a brahmin who rose to the chieftainship of Vaisali. He formed a secret society of Sramanas excluding brahmins and vehemently opposed the Vedic religion. On account of his power of speech he was called Mahavira. He converted many kings to his faith without interfering with the Buddhists. His followers were called Nirgranthis. He lived for 71 years and died in 528 B. C. He is the 24th and last prophet of the Jains. A list of the 24 Tirthankaras or prophets of the Jains is given below.

1 Rishabhadeva
2 Ajitnath
3 Shambunath
4 Abhinandan
5 Somatinath
6 Padmaprabha
7 Parshwanath
8 Chandraprabha
9 Suvidhinath
10 Shitalnath
11 Shreyansnath
12 Vasupujyaswami
13 Vimalanath
14 Anantnath
15 Dharmanath
16 Shantnath
17 Kuntanath
18 Amarnath
19 Millinath
20 Munisuvritt
21 Naminath
22 Neminath
23 Parasnath
24 Mahaviraswami

REVIVAL OF HINDU RELIGION.

The Andhra kings were Vedic Hindus unlike their predecessors. They gave no special encouragement to either Hinduism or Buddhism and treated Buddhists and Hindus alike. When Buddhism lost its special preferential treatment from the rulers the Hindu scholars began to preach their religion to the masses and reconvert the Buddhists into the Vedic religion as before. Hinduism began to revive with new vigor from the Andhra period.

Kumarilla Bhatta:—The foremost of the Hindu scholars who preached their religion was an Andhra brahmin Kumarilla Bhatta born in 499 B.V. (557 B.C.) He went to Benares for higher education. After completing his education he disguised himself as a Jain and became a disciple of Vardhamana Mahavira and learned all the secrets of their

religion. He then defeated the Jains and returned to Prayaga. When he became old he laid himself in burning husk and ended his life by slow process to redeem his sin of having deceived his Jain Gurus. Sankaracharya while he was 16 years old visited Kumarilla just before his death in 435 B. V. (493 B. C.) and received instructions from him.

Sankaracharya :—The most prominent amongst the Hindu scholars who preached their religion was a brahmin scholar Sankaracharya. He was born in Malabar in north Travancore Purna Nadi in a village called Kalati on the banks of the (Churui river) now known as the Alwaye river in the year 2593 of the Kaliyuga *i.e.* 451 B.V. (509 B. C.) as per Sankara Vijiyas as below—

तिथ्येप्रयात्यनलसेवधि बाणनेत्रे ये नन्दने दिनमणा वुददद्भजाजि ।
राधे दितेरुद्ध विनिर्गत मङ्गलग्नेऽप्याहूतवान् शिवगुरुः स्मचशङ्करेति ॥

Anala=3, Sevadhi = 9, Bana=5, Netra=2 which comes to 2593rd year of Kaliyuga 451 B. V.

His father was Sivaguru and mother Aryamba. The boy received the sacred thread in the fifth year and began to study the Vedas and completed them in 4 years. Next he completed the 6 philosophies in another 4 years. In the thirteenth year he returned from the Guru's house having finished his education. Soon after he came home his father died. With great difficulty he obtained permission from his mother to become a sanyasi and became a

sanyasi in his 13th year. In a period of three years by the close of his 15th year he wrote commentaries on the Vedas and Vedanta sutras of Vyasa and began to preach his religion. Most of the people of India became his disciples. He defeated the followers of 72 religions and made them his disciples.

Sankara visited Kashmir, subdued all the pandits there, ascended the Sarada Pitha and brought it with him. In the year 2611 of the Kaliyuga or 433 B. V. he established a Sarada Pitha in Dwaraka in Gujerat. In the year 2616 of the Kaliyuga or 428 B.V. he established a Jyotirmatha in Badarika forest. In the year 2617 of the Kaliyuga or 427 B.V. he established a Matha in Jaganatham or Puri. In the year 2618 of the Kali or 426 B.V. he established a Sarada Pitha in Srungagiri on the banks of the Tungabhadra River in Deccan. In the year 2620 of the Kali or 424 B. V. he established the Kamakoti Pitha in Kanchi in the Tamil country. Having established the above Mathas and appointing his disciples there to preach his religion to the people he retired to the Badarika forest in the Himalayas and ended his life by the process of yoga in the thirty second year of his life in 419 B. V. (477 B.C.)

GUPTA DYNASTY.

1. Chandragupta. 258—251.

Srigupta and his son Ghatotkacha were kings of Sri Parvata in Guntur district in southern India, subordinate to the Andhra kings of Magadha. Ghatotkacha's son, Chandragupta entered the Magadha army as a general. He married Kumara devi, the daughter of the king of Nepal and begot a son called Samudragupta. With the support of the Leichchavis of Vaisali he rose to the rank of the commander-in-chief under Chandra Sri Satakarni, the 31st Andhra king. Chandra Sri married a Leichchavi princess. Chandragupta married the queen's sister and begot a son called Kacha by her. The queen fell in love with her sister's husband, Chandragupta, who taking advantage of this assosciation murdered the king. The queen appointed him as guardian of her minor son Pulomayee IV. After 7 years Chandragupta killed Pulomayee IV and became king of Magadha. He and his descendants were known as Sri Parvatiyas or Andhra Bhrityas or Guptas.

Chandragupta ascended the throne of Magadha in 258 B.V. He assumed the title of Vijayaditya. He extended his dominions along the Gangetic valley as far as the junction of the Ganges and Jumna where Allahabad now stands. He assumed the title of the "sovereign of the Maharajas"

usually associated with a claim to the rank of lord paramount. He struck coins in the joint names of himself, his queen, and the Leichchavis. He established the Gupta era which was in use for several centuries in Northern India. Chandragupta was a follower of the Sankhya Philosophy. His reign lasted for 7 years.

He appointed his 2nd son Kacha as the crown prince. This enraged his eldest son Samudragupta who collected armies in Nepal and invaded Magadha. Samudragupta killed his father and brother and became king of Magadha.

2. Samudragupta 251 – 200 B.V.

Samudragupta ascended the throne in 251 B.V. He assumed the title of Asokaditya. From the moment of his accession he resolved to increase his dominions by aggressive wars. An account of the events of his reign in sanskrit verses and prose composed by Harishena was inscribed on the Allahabad pillar during the reign of his son Chandragupta II. The Allahabad pillar and the so called edicts of Asoka belong to Samudragupta who proclaimed the principles of his Government thereon.

Samudragupta thoroughly subjugated nine Rajas of the Gangetic plain namely Rudradeva, Matila, Nagadatta, Chandra Varma, Ganapati Naga, Nagasena, Achyuta, Nandi and Bala Varma and

incorporated their dominions into his empire. Ganapati Naga's capital was Padmavati, the modern Padam Pavaya at the confluence of the rivers Sindhu and Para. Next he marched southwards through Chutia Nagar and attacked the kingdom of South Kosala in the valley of the Maha Nadi river and overthrew its king Mahendra. Next he subdued the chiefs of Orissa and Central provinces, the principal of whom was Vyaghra Raja. Advancing along the east coast he subdued Mantaraja whose territory lay on the banks of the Kolleru Lake and the chief of Pishtapura, the modern Pithapuram in the Godavary district and took the hill forts of Mahendragiri and Kothura. He subdued Swamidatta of Erandapalle or Khandesh, Damana, the king of Vengi between the Krishna and Godavari rivers, Vishnugopa, king of Kanchi south west of Madras and Ugrasena, king of Palakka in Nellore district. He returned homewards through the western parts of Deccan subduing on his way Kubera, the king of Devarashtra or the modern Maharatta country and Dhananjaya, king of Kausthalapura. No attempt was made to effect the permanent annexation of these states but the victor exacted a temporary tribute and withdrew with golden booty.

On the eastern side, the kingdom of Samatata or the delta of the Brahmaputra, Kamarupa or Assam and Davaka perhaps Vanga accepted his

suzerainty. Towards the west, Malwa, Rajaputana, Abhira (Western India) came to his allegiance as his subordinates. Towards the north, Madra (a portion of Punjab) and Nepal, accepted his suzerainty. Just as Napoleon overran the whole of Europe, Samudra gupta overran the whole of India from the River Pennar to the River Chenab.

Soon after return from India to Babylon Alexander died in about 265 B.V. (323 B.C.) The Hindu kings in the Punjab and the lower valley of the Indus asserted their independence as usual. Seleukus, the Greek king of Syria and Babylon attempted to recover the lost Indian provinces, and invaded India with a large force in about 245 B. V. (303 B. C.) He was attacked by Samudragupta and utterly defeated in a decisive battle. Seleukùs made a humiliating treaty with Samudragupta giving away his daughter in marriage to Samudragupta and a portion of his territory called Aria, Parapanisadai, and Arachosia whose capitals were Herat, Kabul and Kandahar and also a portion of Gedrosia on the sea coast. It is no wonder that this Indian Napoleon could have defeated the Greek king and extracted from him a daughter and some territory.

As soon as the treaty was concluded Seleukus turned westwards and defeated and slew his rival Antigonos at Ipsis in Phyrigia. Seleukus sent an officer named Megasthenes as his envoy to the

court of Samudragupta at Pataliputra. Megasthenes stayed in Pataliputra for some time and wrote an account of Samudragupta's Court. The capital Pataliputra as also Taxila etc were governed by municipal commissions. Samudragupta maintained deplomatic relations with Ceylon and other distant countries and ruled for 51 years.

3. Chandragupta II 200—164 B. V.

In 200 B.V. Samudragupta was succeeded by his son Chandragupta II born to his queen Datta Devi. He assumed the title of Vikramaditya. He advanced to the west with a big army and extirpating the foreign princes ruling in Malwa, Gujerat and Saurashtria or Kathiawar, incorporated their dominions into his empire. During the reign of Samudragupta, the Satrap Rudrasena, a descendant of Rudradaman I ruling in Malwa sent an embassy to Samudragupta and accepted his suzerainty. Chandragupta II attacked Rudrasena's successor Rudrasimha dethroned and slew him and annexed his territory. Thus ended the dynasty founded by Rudradaman I, grandson of Chastana.

Western scholars are of opinion that this king Chandragupta II who assumed the title of Vikramaditya was the famous Vikramaditya of Ujjain who founded the Vikrama era in 58 B.C. and known in legend and song. This version is unfounded and utterly wrong. Vikramaditya who founded the

Vikrama era lived some 200 years later. He was the son of Gandharvasena king of Sri Parvata but was not the son of a Magadha king. Vikramaditya was killed by the father of Salivahana or Salivahana himself, a king of Paithan in the Deccan. But Chandragupta was not killed so. In the Kashmir chornicle it is stated that Pratapaditya who ruled from 201 to 169 B.V. (259-227 B.C.) was the relative of some Vikramaditya who lived about 200 years before Vikramaditya of 58 B. C. Hence Chandragupta II should be that Vikramaditya the relative of Pratapaditya who lived 200 years before the Vikrama of 58 B. C. Hence Vikrama of 58 B.C. is altogether a different person. Europeon scholars assign wrong dates according to their fancy and being unaccustomed to Hindu names make the father a son and the son a father. How easy it is to take false clues into consideration and arrive at false conclusions.

Chandragupta II ruled for 36 years. His son was Kumaragupta born to his queen Dhruva Devi.

4. Kumaragupta I; 164—122 B.V.

Kumaragupta I succeeded to the throne in 164 B. V. He assumed the title of Mahendraditya. He had a firm control over the dominions conquered by his father and grandfather and administered them successfully. His dominions beyond the north-western passes suffered severally from the in-

raids of barbarians, probably the Greeks under Antiochos the great, king of Syria, who were repulsed and prevented from entering further into the Gupta empire. The invasion of Antiochos occured in about 148 B.V. (206 B.C.) Kumaragupta performed Aswamedha or the horse-sacrifice.

It appears that Kumaragupta like his grandfather Samudragupta used to favour Buddhists in the later period of his reign. Some of the so called edicts of Asoka appear to have been founded by him.

Before the close of his reign, the Pushyamitras a rich and powerful race of Kshatriyas living in the region of the Narmada river attacked the Magadha kingdom and carried on a successful revolution for some time. At first the imperial armies were defeated and driven back. The crown prince, Skandagupta by his ability overthrew the enemy and saved his family from the disaster. After the close of the war with the Pushyamitras the king Kumaragupta I died after ruling for 42 years.

5. Skandagupta 122—97 B.V.

Skandagupta succeeded his father in 122 B. V. He assumed the title of Parakramaditya. In the first year of his reign he had to encounter another formidable trouble. His dominions again suffered from the inraids of Barbarians from the north probably the Greeks under Demetrious. Skandagupta

inflicted a decisive defeat upon the Barbarians and saved India for a time. He erected a pillar of victory surmounted by a statue of the God Vishnu and inscribed an account of the delivery of his country from the Barbarians. The column still stands at Bhitari in Ghazipur district to the east of Benares but the statue has disappeared. The invasion of Demetrious took place in 122 B. V. (180 B.C.)

Another inscription executed 2 or 3 years later recites Skandagupta's defeat of the Barbarians and his administration of the peninsula of Saurashtra or Kathiawar. Skandagupta appointed Parnadatta as viceroy of the West. The viceroy appointed his son as governor of the capital city Junagarh. The enbankment of the lake under the Girnar hill near the city broke with evil results in the year of Skandagupta's accession. The work was rebuilt in the following year by the viceroy's son and a temple for Vishnu also built there the next year.

In the sixth year of his reign another inscription (the Kahoon inscription) was made at a village in the east of Gorakhpur district about 90 miles distant from Patna by a private Jain which testifies to the fact that Skandagupta's rule extended over the eastern provinces also. In the 11th year of his reign another inscription made by a pious brahmin for the dedication of a temple to the sun in the

country between the Ganges and the Jumna now known as the Bulemdashahr district describes his reign as augmenting and victorious. This shows that Skandagupta had a firm controle over the Gangetic plain in the west.

Towards the close of his reign another horde of Barbarians, probably the Greeks under Eukratides penetrated far into the interior and attacked Skandagupta in the heart of his dominions. As the currency in the later part of his reign was debased it is evident that the king's treasury could not meet the cost of the war. It appears that Skandagupta could not offer successful resistence to the invaders this time and the Gupta empire was shattered to pieces by the Greeks. This event took place in about 98 B.V. (156 B.C.) Skandagupta died after ruling for 25 years.

6. Narasimhagupta. 97—57 B.V.

As Skandagupta had no male heir to the throne he adopted Narasimhagupta, son of his brother Puragupta by queen Vatsadevi. Puragupta was the son of Kumaragupta I by queen Ananda. Narasimhagupta succeeded to the throne in 97 B. V. (155). As he was a minor Baladitya acted as regent for about 5 years under the title of Prakasaditya. During his reign the coinage was improved to some extent.

Narasimhagupta ascended the throne in 92 B.V. (150 B.C.) and assumed the title of Baladitya. During his reign a fresh horde of Barbarians probably the Greeks under Menander took possession of the whole of Western India, invested Saketam or Oudh and attacked Magadha. Narasimhagupta Baladitya offered a stubborn resistence to the invader and drove him back. Menander retained western India for some time and retired to Kabul to devote his energies to overcome dangers which awaited him at home. The invasion of Menander took place in about 92 B. V. (150 B. C.) Hieun Tsang wrote that Huns were defeated by Narasimhagupta. The Huns referred to were only Greeks. The word Huna means white man and is generally applied to Europeons. Hence it refers to Greeks also.

Narasimhagupta had also put down the power of the Kalingas who rose against him. He built a brick temple for the Buddhists at Nalanda in Magadha more than 300 ft. high decorating its furniture with gold and gems. The so called Kalinga edicts of Asoka appear to have been found by Narasimhagupta

7. Kumaragupta II. 57—13 B.V.

Narasimhagupta was succeeded by his son Kumaragupta II as king of Magadha in 57 B. V. (115 B.C.) He assumed the title of Kramaditya.

His general Bhatarka reconquered Saurashtra from Isanavarman. He fought with Barbarians from the north probably the Kushans under Kadphises II. Kumaragupta ruled for 44 years. His successors became local rulers in Magadha.

THE PAHLAVAS (Persians).

While southern and eastern parts of India were ruled by the Andhra kings, Darius conquered India and set up generals to rule in his place. Foreign princes ruled in the North west and in western India.

1 Bhumaka 420—410 B.V.

One of these rulers was Bhumaka who came to power in 420 B.V. His reign lasted for about 10 years. His dominions extended over Malwa, Berar and Bombay up to Nasik on the Godavari. He struck coins with Persian affinities. His name indicates Persian origin. He called himself great Satrap. Western scholars say that Bhumaka was a vassal under the Parthian kings of Persia. This is a wrong conception. He was a Persian appointed by Persian kings before Persia was conquered by Alexander the great.

2. Nahapana 410—400 B.V.

Bhumaka was succeeded in his dominions by Nahapana in 410 B.V. After ruling for 10 years he was conquered by the 22nd Andhra king Gautami-

putra Sri Satakarni who extirpated the dynasty and annexed all his dominions.

SATRAP DYNASTY.

1 Chastana.

Another chief who ruled in the west was Chastana. He came to power in 410 B. V. His dominions extended over southern Rajaputana, Guzerat etc. He called himself Great Satrap. The events of his reign are not known. He ruled for 12 years. His son was Jayadaman.

2. Jayadaman.

Jayadaman succeeded his father in 398 B. V. as satrap. He ruled for 12 years. His son was Rudradaman.

3. Rudradaman.

Rudradaman next became king in 386 B. V. He gave his daughter in marriage to Pulomayee son of the 22nd Andhra king Gautamiputra Sri Satakarni. Rudradaman later twice defeated his son-in-law and took from him Malwa and most of the territory which Sri Satakarni had taken from Nahapana. Rudradaman raised his house to the position of a leading power. He changed his capita to Ujjain in Malwa. He ruled for 20 years. His son was Dama Jada.

4. Dama Jada.

Dama Jada succeeded his father to the throne of Ujjain in 366 B.V., and ruled for 8 years. His son was Jivadaman.

5. Jivadaman.

Jivadaman succeeded his father as king in 358 B.V. and ruled for 2 years. He died without leaving any heir to the throne.

6. Rudrasimha.

Jivadaman was succeeded by his uncle Rudrasimha in 356 B. V. Rudrasimha had 3 sons the eldest of whom was Rudrasena. Rudrasimha ruled for 20 years.

7. Rudrasena.

Rudrasena succeeded his father in 336 B. V. He ruled for 22 years and died leaving two minor sons, behind him.

8. Sanghadaman

Rudrasena was succeeded by his brother Sanghadaman in 314 B.V. He ruled for 1 year only.

9. Prithvisena.

Sanghadaman was succeeded by his nephew Prithvisena, the eldest son of Rudrasena 313 B. V. He ruled for 3 years.

10. Damasena.

Prithvisena was succeeded by his second uncle Damasena on 310 B. V. He ruled for 6 years.

11. Dama Jada Sri.

Damasena was succeeded by his nephew Dama Jada Sri the second son of Rudrasena I in 304 B. V. He ruled for 4 years.

12. Veeradaman.

Dama Jada Sri was succeeded by his cousin brother Veeradaman, the eldest son of Damasena in 300 B.V. He ruled for 2 years.

13. Yasodaman.

Veeradaman was succeeded by his brother Yasodaman in 298 B.V. He ruled for 2 years.

14. Vijayasena.

Yasodaman was succeeded by his brother Vijayasena in 296 B.V. He ruled for 10 years.

15. Eswaradatta.

Vijayasena was succeeded by his brother Eswaradatta in 286 B.V. He ruled for 4 years.

16. Dama Jada Sri II.

Eswaradatta was succeeded by his brother Dama Jada Sri II in 282. B.V. He ruled for 4 years.

17. Rudrasena II.

Dama Jada Sri was succeeded by his nephew Rudrasena II, the son of Veeradaman in 278 B. V. He ruled for 18 years. His son was Viswasimha.

18. Viswasimha.

Viswasimha succeeded to the throne in 260 B.V. He ruled for 2 years.

19. Bhartrudaman.

Viswasimha wass ucceded by his brother Bhartrudaman in 258 B.V. He ruled for 6 years and died leaving a son called Viswasena who was a minor.

20. Simhasena.

Bhartrudaman was succeeded by his brother Simhasena in 252 B.V. He ruled for 10 years.

21. Viswasena.

After Simhasena his nephew Viswasena ascended the throne of Ujjain in 242 B.V. He ruled for 15 years.

22. Rudrasimha II.

Viswasena was succeeded by his grandson Rudrasimha, son of Swami Jiva daman who predeceased his father, in 227 B.V. Rudrasimha ruled for 9 years. His son was Yasodaman.

23. Yasodaman.

Yasodaman succeeded his father as king in 218 B.V. He ruled for 10 years.

24. Swami Rudrasena.

Yasodaman was succeeded by his father's cousin brother Swami Rudrasena in 208 B.V. He was the son of Swami Rudraman, brother of Swami Jivadaman and second son of Viswasena. He ruled for 20 years. He sent an embassay to Samudragupta king of Pataliputra who became the paramount

sovereign and maintained friendly relations with him.

25. Rudrasimha III.

Swami Rudrasena was succeeded by his cousin brother Rudrasimha the son of Satya simha, the third son of Viswasena in 188 B.V. He ruled for 10 years after which he was invaded by Chandragupta II king of Pataliputra and paramount sovereign of India, defeated and slain in a battle. Chandragupta II incorporated Malwa into his empire. Thus ended the dynasty of the foreign satraps established by Chastana.

YAVANAS, PARADAS, SAKAS AND KUSHANS.

[In the puranas, the sakas, Yavanas, Kambhojas, Paradas and Pahlvas are called Pancha Janas. These are the five tribes referred to in the socalled edicts of Asoka which belong to Samudragupta.]

The Indian provinces which Alexander the Great had conquered passed into the hands of Samudragupta immediately after Alexander's death. The provinces west of the Indus ceded by Seleukus Nikator to Samudragupta must have remained in the possession of his son Chandragupta II. The Hindukush Range may be taken as the boundary of the Gupta empire until the death of Chandragupta II. His son Kumaragupta I engaged himself in successful warfare with the Greeks and drove

them beyond the N. W. passes. During the reign of Skandagupta Demetrios conquered the North West and Punjab. The North West passes and Sutlej may be taken as the boundaries of the Gupta empire during the reigns of Kumaragupta I and Skandagupta respectively.

Greeks:—The Yavanas or Greeks were in possessfon of Persia, Parthia and Bactria and other parts of western Asia. Seleukus Nikator king of Babylon and Syria who by his genius consolidated the Asiatic dominions of Alexander was succeeded by his son Antiochos Soter who in turn was succeeded by his 2nd son Antiochos Theos. Theos who murdered his elder brother and occupied the throne for 15 years was a drunken sensualist. During his reign Diodotos the Governor of Bactria shook of the authority of his sovereign and became king of Bactria. The Parthians a race of rude and sturdy horsemen who dwelt in the infertile regions to the south east of the Caspian sea beyond the Persian deserts also revolted under the head of a native chief Arsakes. Arsakes gradually annexed the whole of Persia and founded the famous Arsakidan dynasty of Persia. The Parthians were later on amalgamated with the Persians. The success of these rebellions was facilitated by the war of succession for the Syrian throne after the death of Antiochos Theos between Seleukus Kallinikos and his rival Antiochos Heiran. Finally Seleukus

Kallinikos succeeded to the throne. He was succeeded by Antiochos III the Great who in turn was succeeded by his son Seleukus Philopater.

Bactria:—Diodotos the Greek king of Bactria was succeeded by his son Diodotos II. Euthydemos a native of Magnesia belonging to a different family next gained the crown by a successful revolution. He became involved in a long war with Antiochos the Great, king of Syria which ended by a treaty recognising the independance of Bactria and giving his daughter in marriage to Demetrious son of Euthydemos. Shortly afterwards Antiochos crossed the Hindukush and compelled an Indian king in the Kabul valley named Sophagasenas (Subhagasena) to surrender a considerable number of elephants and large treasure and retreated to Syria.

Euthydemos was succeeded by his son Demetrios. He conquered the Kabul valley and also the North west of India including Punjab. While Demetrios was engaged in Indian wars one Eukratides started a rebellion in Bactria and became master of Bactria. Demetrios long retained his Indian conquests and was known as the king of Indians. In the end Eukratides defeated Demetrios and took the Indian provinces into his controle. On the Homeward march from India Eukratides was murdered by his son Appollodotos. Another son Heliokles murdered his brother and became king of Bactria. He was

overthrown by the Sakas in about 140 B.C. The Bactrian Greeks were known to Hindus as Yavanas. Other Greek princes such as Antimachos, Pantaleon, Agathokles, Appolodotos, Antialkidas, also held small holdings in the North west of India. Menander another Greek prince in the Kabul valley who belonged to the family of Eukratides, invaded India in about 150 B.C. with a large force as described in the last chapter. About 2 years later he was obliged to retire to Kabul to devote his energies to encounter dangers which awaited him at home. Strato I Soter who also belonged to the family of Eukratides held a small principality, in the Punjab for many years. He was succeeded by his grandson Strato II Philopater who was disposed at Taxila by certain foreign Satraps probably Sakas. Hermaios the last Greek king of Kabul was conquered by the Kushan king Kadphises I in about 115 B.C.

The Paradas or Parthians.—Mithrades I one of the Arsakidan kings of Persia extended his dominions as far as the Indus and even to the east of the river as far as the Jhelum. He adopted the title of Great king of kings. The chiefs of Taxila and Mathura obtained the Persian title of Satrap. Another Parthian chief Arsakes Theos ruled on the border. Mithrades was succeeded by Phrates II who was killed in battle with the Sakas in about 127 B.C. Four years later Artabanus I who succeeded him

to the Parthian throne met the same fate. Maues or Mauas, a Saka chief, placed himself on the Punjab throne. About the same time Vonones, a Parthian, became king of Arachosia and Sistan as a feudatory of the great king at Ctesiphon. He was succeeded by his brother Spalirises who was succeeded by his son Azes I.

Mithrades II the Great who occupied the Parthian throne after Artabanus I took over the direct government of the provinces governed by Azes I and Maues. Azes I was transfered to Taxila to succeed Maues. After the death of Mithrades II, Azes I became independant and ruled for about 40 years. He was succeeded by his son Azilises and grandson Azes II. Azes II was assisted by Satraps Aspavarma and Zeionises in the administration of Punjab. Azes II was succeeded by Gondophares. who seems to have conquered Arachosia and Sind After his death his kingdom was divided into two. Taxila with western Punjab remained under the rule of his brother's son Abdagases while Arachosia and Sind passed under the rule of Orthagues. Orthagues was succeeded by Pakores. But western Punjab and Taxila were annexed by the Kushan king Kujula Kara Kadphises I. Petty principalities continued to exist in the valley of the lower Indus under Parthian chiefs who were engaged in endless warfare.

Sakas or Scythians :—The valley of the Hilmand (Erymandrus) river known as Sakastene or Saka country, the modern Sistan, was inhabited by a horde of nomads who were called Sakas. The Persians used to call them Sakai or Se. The Sakas were driven west ward by another rival horde of nomads called Yuchei and then occupied Bactria in about 140 B.C. killing Helliokles the last Greek king and latter fell upon Parthia killing the Parthian kings Phrates II in 127 B.C. and Artabanus I in 123 B.C. Next the Sakas penetrated into India through the N. W. passes and found settlements in Taxila and Punjab, sometimes independant and sometimes subordinate to the Parthian power. Another section of the horde pushed southwards and occupied the peninsula of Saurashta or Kathiawar founding a Saka dynasty. Later the Sakas migrated to Southern India and founded petty kingdoms in the Peninsula. Siddhapura lying to the south of the Tungabhadra river and west of the R. Pennar was ruled by a Saka dynasty until it was subdued by King Vikramaditya of Ujjain after 58 B.C.

The Kushans or Yuchei :—A tribe of Turki nomads known to Chinese as the Hiungnu drove away another rival horde in the Province of Kansuh in N. W. China known as the Yuechi. The Yuechi migrated westwards and fell upon another horde called the Wusun which occupied the basin of the

Ili river. The Yuechi slew the Wusun chieftain and passed on to the west and came in conflict with the Sakas, living to the north of the R. Jaxartes (Syr Darya). The Yuechi drove away the Sakas and occupied their country for a few years. Meantime their ancient enemies the Hiungnu protected the infant son of the slain Wusun chieftain who grew up under their care. This youth with Hiungnu help attacked the Yuechi and drove them away from the lands which they had wrested from the Sakas. The Yuechi next moved into the valley of the Oxus and gradually settled in Bactria and Sogdiana.

Kadphises I 62—27 B.V. (120 –85 B.C.).

At first they were divided into 5 Principalities. The chief of the Kushan section of the Horde Kujula Kara Kadphises I, known to History as Kadphises I established himself as the sole monarch of the Yuechi nation in about 62 B. V. (120 B. C.) Next he crossed the Hindukush in about 57 B.V. (115 B.C.) and subjugated Kippin or Gandhara and the Kabul valley suppressing Hermaios the last Greek king of Kabul and also attacked the Parthians. His empire extended from the frontiers of Persia to the Indus or even the Jhelum. His reign lasted for about 35 years.

Kadphises II 27 B.V.—9 V.S. (85—50 B.C.)

At the age of 80 Kadphises I closed his reign and was succeeded by his son Kadphises II in about

27 B.V. (85 B.C.) This king conquered the Punjab, and the lower valley of the Indus, Kathiawar and also a portion of the Gangetic plain and set up generals to rule in his place. The Chinese sent an army under the command of Pancheo, which carried their flag as far as the Caspian. Kadphises II was also compelled to pay tribute to China. On account of this defeat the Kushan power became weak. His reign lasted for 35 years ending in 9 V.S. (50 B C.) After Kadphises II the Kushan empire broke up into pieces. Petty Kushan Chiefs ruled in the N. W. until they were overthrown by the native princes especially king Vikramaditya of Ujjain in Malwa who ascended the throne in 58 B.C.

VIKRAMA'S DYNASTY.

VIKRAMADITYA. 1—94 V.S.

Kumaragupta II died in 13 B. V. (71 B.C.) After him the Gupta empire broke up into pieces. A prince named Nabhavahana ruled Ujjain in Malwa probably as a subordinate to Kumaragupta. In 75 B.C. he was succeeded by Gardhabhilla who ruled for 13 years. In 62 B.C. the Kushans conquered Malwa and ruled for 4 years. In 58 B.C. Vikramaditya the second son of Gandharvasena, king of Sri Parvata in Guntur district in southern India conquered Ujjain from the Kushans and ascended the throne of Ujjain. He established an era in his name which commences from 58 B.C. the year of his accession.

Vikrama next set out on a world conquest and subdued the whole of northern India including Nepal, Assam, Kashmir, Gandhara and Sind. In the south he conquered Siddhapura lying to the south of the Pennar river. He completely swept away the foreign princes out of India as if with a broom stick. From this time onwards Vikrama era was adopted over all parts of India, and Ujjain became the centre for the whole of India. Vikramaditya performed an Aswamedha or horse sacrifice and ruled for about 93 years. He tried to kill Salivahana a three years boy of Pratishtanapura in the Deccan. Salivahana's father who was a Naga appeared and killed Vikramaditya. Vikrama left a son called Siladitya to succeed him.

A brahmin poet named Kalidasa lived in the court of Vikrama at Ujjain. Western historians are of opinion that this Kalidasa was the author of the sanskrit dramas Sakuntala etc. ascribed to him. When the King of kashmir died leaving no heir to the throne, Vikrama placed Kalidasa on the vacant throne. In Kashmir he was known as Matrugupta (Matru = Kali, gupta = dasa:-Matrugupta = Kalidasa). After Vikrama's death at Ujjain Matrugupta was dethroned by the ministers of Kashmir and retired to Benares as a sanyasi and died there. It is not stated that he composed any sanskrit work available today. Another Kalidasa lived at the court of king Bhoja of Dhara Nagar in 1076 V.S. or 1018

A.D. It is not necessary that all the works ascribed to Kalidasa must have been composed by one and the same Kalidasa. Each work should be considered on its own merits and then it should be decided whether it was composed by Kalidasa of Vikrama's court or of Bhoja's court.

2. Siladitya 94—124 V.S.

Siladitya was crowned king of Malwa in the year 94 V.S. after the death of his father. As already stated Vikramaditya placed Matrugupta, a brahmin poet of his court on the vacant throne of Kashmir Soon after Vikrama's death at Ujjain, the ministers of Kashmir dethroned Matrugupta and placed the nephew of the late Kashmir-king, Pravarasena by name, on the Kashmir throne. This Pravarasena invaded Malwa, defeated Siladitya in a battle and took away the Kashmir throne which Vikrama brought from Kashmir during his conquests. To avenge this defeat Siladitya invaded Kashmir seven times but was defeated and driven back. During the seventh invasion he was taken prisoner and again released on begging for mercy. Siladitya ruled for about 30 years and died leaving a son called Chaitrapala.

3. Chaitrapala, 124—136 V.S.

Chaitrapala succeeded his father as king of Malwa in 124 V.S. By this time Salivahana grew to manhood. Somakanta, king of Pratishtanapura died

at this time. Salivahana seized the throne and became king of Pratishtanapura. Chaitrapala heard of his fame and lead an army into the south against Salivahana. Salivahana killed Chaitrapala (who, it appears, was also called Vikramaditya like his grandfather) in a battle and took Malwa. Chaitrapala ruled for about 12 years.

SALIVAHANA 128 V.S.—188 V.S.

Pratishtanapura was at this time ruled by a king called Somakanta. In that town there was a brahmin called Sulochana who had a daughter Sumitra by name. Sumitra remained unmarried for a long time after puberty. While going to the river she was loved by a Naga who took her by force and fulfilled his desire. The Naga promised to help her whenever she thinks of him while in difficulty and disappeared. Consequently Sumitra became pregnant. She was left by her father and relatives and lived in a potter's house where a son was born to her. He was called Salivahana and was brought up in the potter's house.

Hearing from a brahmin astrologer that an enemy was born to him in Pratishtanapura, Vikrama led an army to kill Salivahana who was 3 years old. Salivahana's father, the Naga, appeared and killed Vikrama. Salivahana received education from his mother. His father appeared in the guise of a Yogi and gave him further education. Some time after-

wards Somakanta king of Pratishtanapura died in 70 A.D. leaving no heir to the throne. Salivahana seized the throne and became king of Pratishtanapura. When his fame spread in the south, Chattrapala grandson of Vikrama led an army against him but was defeated and killed. Salivahana who was by this time about 45 years old took possession of Malwa and established his era in the 136th year of Vikrama era (78 A.D.) Vikrama era was being used in Northern India while Salivahana era was used in the south. His reign lasted for 60 years.

Salivahana wrote Sapta Sati, Salivahana Kosa, Sangraha gadha Kosa etc., in Prakruta language. It is also believed that the modern Maharatta language was not in existence during Salivahana's time. Salivahana's mother tongue may be Telugu or a language akin to Telugu or Prakruta or some other dialect of Sanskrit but his generals and soldiers were all undoubtedly Andhras.

Salivahana called himself a potter's son but never called himself a Kshatriya. After he became a king he married a kshatriya lady of the Yadava race (Lunar race) and his descendants were called Yadavas. His descendants ruled over Maharashtra for several centuries. One of his descendants built the town of Devagiri and changed his capital thereto.

KINGS OF INDRAPRASTHA.

After Salivahana India was again divided into many petty kingdoms each ruled by a prince of its own. No general history or history of any paramount power can be traced. Rajapala the last king of Indraprastha was conquered by Sookwanta, a prince of the Kumaon region. Sookwanta ruled Indraprastha for 14 years after which he was expelled by Vikramaditya who incorporated it into his empire. When Salivahana conquered Malwa his minister Samudrapala conquered Indraprastha and became king.

PALA DYNASTY.

1. Samudrapala.

Samudrapala ascended the throne of Indra prastha in 136 V.S. (78 A.D.) He ruled for 54 years His son was Chandrapala.

2. Chandrapala.

Chandrapala succeeded his father as king in 190 V.S. He ruled for 37 years. His son was Sahayapala.

3. Sahayapala.

Sahayapala succeeded his father to the throne in 227 V. S. He ruled for 11 years. His son was Devapala.

4. Devapala.

Devapala became king after his father in 238 V.S. He ruled for 27 years. His son was Narasingapala.

5. Narasingapala.

Narasingapala became king after his father in 265 V. S. He ruled for 18 years. His son was Samapala.

6. Samapala.

Samapala succeeded his father in 283 V.S. He ruled for 27 years. His son was Raghupala.

7. Raghupala.

Raghupala succeeded his father in 310 V.S. He ruled for 22 years. His son was Govindapala.

8. Govindapala.

Govindapala succeeded his father as king in 332 V. S. He ruled for 27 years. His son was Amritapala.

9. Amritapala.

Amritapala succeednd to the throne in 359 V.S. He ruled for 37 years. His son was Balipala.

10. Balipala.

Balipala succeeded his father in 396 V.S. He ruled for 12 years. His son was Mahipala.

11. Mahipala.

Mahipala succeeded his father in 408 V.S. He ruled for 14 years. His son was Haripala.

12. Haripala.

Haripala succeeded his father in 422 V.S. He ruled for 15 years. His son was Sisupala.

13. Sisupala.

Sisupala succeeded his father in 437 V.S. He ruled for 12 years. His son was Madanapala.

14. Madanapala.

Madanapala succeeded his father in 449 V.S. He ruled for 18 years. His son was Karmapala.

15. Karmapala.

Karmapala succeeded his father in 467 V.S. He ruled for 16 years. His son was Vikramapala.

16. Vikramapala.

Vikramapala succeeded his father in 483 V.S. He ruled for 25 years after which he was killed by Maluk Chand, a Bohara king of western India in an open battle who next became king of Indraprastha.

BOHARA DYNASTY.

1. Maluk Chand.

Maluk Chand ascended the throne of Indraprastha in 508 V.S. He ruled for 54 years. Probably he was the contemporary of the Huns. His son was Vikrama Chand.

2. Vikrama Chand.

Vikrama Chand succeeded his father in 562 V.S. He ruled for 13 years. His son was Amin Chand.

3. Amin Chand.

Amin Chand succeeded his father in 575 V.S. He ruled for 10 Years. His son was Rama Chand.

4. Rama Chand.

Rama Chand succeeded his father in 585 V.S. He ruled for 14 years. His son was Hari Chand.

5. Hari Chand.

Hari Chand succeeded his father in 599 V.S. He ruled for 15 years. His son was Kalyana Chand.

6. Kalyana Chand.

Kalyana Chand succeeded his father in 614 V.S. He ruled for 10 years. His son was Bhima Chand.

7. Bhima Chand.

Bhima Chand succeeded his father in 624 V. S. He ruled for 16 years. His son was Lova Chand.

8. Lova Chand.

Lova Chand succeeded his father in 640 V.S. He ruled for 26 years. His son was Govind Chand.

9. Govind Chand.

Govind Chand succeeded his father in 666 V.S. He ruled for 32 years. Probably he was the contemporary of king Harsha of Kanouj. He died childless. His widow Padmavati ruled for one year after which she died. Her ministers placed Hari Rama on the throne.

KINGS OF SAURASHTRA.

1. Kanakasena 202 V.S.

When Sumitra the last solar king of Kosala was killed by Mahapadma Nanda of Magadha his relatives and other followers fled to Saurashtra. Their descendants lived in Saurashtra for several centuries until one Kanakasena became king of Saurashtra in 202 V.S. (144 A.D.) His son was Mahamadanasena.

2. Mahamadanasena.

Mahamadanasena became king after his father. His son was Soodenta.

3. Soodenta.

Soodenta succeeded his father as king. His son was Yagyasena also known as Vijaya.

4. Vijaya.

Vijaya succeeded his father as king. He built Vijayapura Viratgraha and Valabhi in Saurashtra. Probably he annexed the neighbouring kingdoms of Molapoo and Cutch and was the founder of the Valabhi era in 376 V.S. (A.D. 319) His son was Padmaditya.

5. Padmaditya.

Padmaditya became king after his father. His son was Sevaditya.

6. Sevaditya.

Sevaditya succeeded his father as king. His son was Haraditya.

7. Haraditya.

Haraditya succeeded his father as king. His son was Sooryaditya.

8. Sooryaditya.

Sooryaditya succeeded his father as king. His son was Somaditya.

9. Somaditya.

Somaditya succeeded his father as king. His son was Siladitya.

10. Siladitya.

Siladitya became king after his father. He was invaded by the white Huns and slain and his capitals Valabhipura and Gazni were seized. His son Kaiswa fled to the forest of Bandara. This event occurred in about 521 V.S. (463 A.D.) Kaiswa and his descendants Gopa, Grahaditya, and Nagaditya lived in the forest. Hence their descendants were called Grahilot or Gehlotes. Next Bhagaditya and Devaditya settled in Mewar. Assaditya founded Aspoor and Ahar in Mewar. He was succeeded by Khalbhoja, Grahaditya and Bappa Rawul who seized Chittore from his maternal uncle, a Moori prince.

THE HUN INVASION.

A horde of barbarians known as Huns moved westwards from the steppes of Central Asia in two groups, one towards the valley of the Oxus and the other to that of the Volga in the west. The latter poured into Europe forcing the Goths to the south of the Danube and killing their emperor Valens in a battle and spread over the lands between the Volga and the Danube. Under their leader Attila they grew into a strong power and sent a defiance to the courts of Ravenna and Constantinople. After his death in about 511 V.S. (453 A.D.), the Hun empire in Europe was destroyed by a fresh torrent of barbarians from Central Asia.

The section of the horde which settled in the Oxus valley known as the White Huns overcame the resistence of Persia killing King Firoz and overthrew the king of Kabul. About ten years later, another horde in greater numbers took the kingdom of Gandhara or Peshawar and entered the plains of Hindustan. Some Huns pushed southwards and took possession of Malwa in about 520 V.S. (462 A.D.) Next they annexed the neighbouring kingdoms of Molopoo, Kathiawar, and Cutch and also western India. The Hun monarch reigning at Bamyin in Badhagis near Herat used to levy tribute from forty countries extending from Persia to Khotan

on the borders of China in the east. The ancient city of Balkah in Turkistan served as a secondary capital to the Huns. The Hun monarch appointed generals to rule India in his place. The capital for the Huns in India was Sakala, the modern Sialkot in the Punjab.

The Huns were cruel monsters who plundered the country wherever they went, the Attilas of India The Hindu rajas formed a confederacy against them under the leadership of Yasodharman, a raja of Central India and gave battle. The invaders were utterly defeated and driven back probably to their original base in the Punjab or Gandhara in about 560 V.S. (502 A.D.) Afterwards the Huns in India were overthrown by the Hindu princes gradually.

MALWA KINGS.

1. Yasodharma.

Yasodharma became king of Malwa in about 558 V.S. (500 A.D.) After driving out the Huns in 560 V.S. (502 A.D.) as stated already, he brought the major portion of Northern India under his control and ruled for about 60 years. His victories are recorded in the inscriptions on his two Kirti stambhas at Mandasor in Malwa. His son was Pratapasila.

Some historians have identified Yasodharma with the Vikramaditya who established the Vikrama era of 58 B.C. and say that the era was antidated

for astronomical purposes. No doubt Vikramaditya who established the Vikrama era in 58 B.C. rose to power after the Guptas, but he was clearly stated to be a contemporary of the Sakas who should be identified with Kushans. Hence he should be placed in 58 B.C. alone. The Guptas should therefore be the contemporaries of the Greeks and Parthians. The dynasty of Vikrama was overthrown by Salivahana a king of the Deccan. But Yasodharma's son Pratapasila was overthrown by Rajyavardhana, king of Kanouj and Thaneswar. Hence it is absurd to say that Yasodharma established the Vikrama era of 58 B.C.

2. Pratapasila.

Pratapasila succeeded his father to the throne of Malwa in about 618 V.S. (560 A.D.) After ruling for 45 years he was overthrown by Rajyavardhana, king of Thaneswar and Kanouj, in 605 A.D.

VALABHI DYNASTY.

1. Siladitya Dharmaditya.

After the fall of the Huns, Siladitya Dharmaditya became king of Molopoo or western Malwa watered by the Mahi river and also conquered the kingdoms of Vallabhi, Kathiawar, and Cutch. He was a man of eminent wisdom and great learning and a zealous Buddhist. By the side of his palace he had built a Buddhist temple, remarkable for its artistic design and rich ornament, in which the

images of seven Buddhas were enshrined. Every year he used to hold a grand assembly and present gifts to Buddhist monks with liberality.

2. Dhruvabhata.

Dharmaditya was succeeded by his nephew Dhruvabhata (or Dhruvasena). In about 691 V.S. (633 A.D.) Dhruvabhata was invaded by King Harsha of Kanouj and completely defeated. He made peace with Harsha accepting the position of a subordinate vassal and married Harsha's daughter. The kingdoms of Cutch, Saurashtra, Vallabhi, Anandapura, and Molopoo were administered by him on behalf of his father-in-law who conquered them all.

KINGS OF THANESWAR.

1. Prabhakara Vardhana 633—663 V.S.

In about the year 633 V.S. (575 A.D.) Prabhakara Vardhana succeeded to the throne of Thaneswar. He raised himself to considerable power by successful wars with the neighbours in the Gangetic plain, the Ghurjaras in Rajaputana and the Huns in Punjab. He was also called Pratapasila on account of his successful wars. His queen was Yasovati. In the year 662 V.S. (604 A.D.) he despatched a large army under the command of his eldest son, Rajya Vardhana, a youth of nineteen years to attack the Huns on the N. W. Frontier. The king's second son Harsha, a lad of 15 years age followed his brother after some interval with a cavalry force. The elder

prince advanced into the hills to seek the enemy while the younger waited at the foot of the mountains. At this time Harsha received news that his father lay ill with a violent fever and hastened to the capital. The king died in 663 V.S. (605 A.D.) before his eldest son could return. His reign lasted for 30 years.

2. Rajya Vardhana 663—664 V.S.

After obtaining victory over the Huns, Rajya Vardhana returned to the capital and ascended the throne. Soon after, he received news that Grahavarman Maukhari, king of Kanouj and husband of his sister Rajayasri had been slain by the king of Malwa and his sister misused and confined at Kanouj. Rajya Vardhana started with a cavalry force of 10,000 leaving the other army behind. The king of Malwa was defeated and killed but Rajya Vardhana was treacherously murdered by Sasanka, king of Bengal, an ally of the king of Malwa. Rajayasri escaped from confinement and fled to the Vindhyan forests for refuge. Rajya Vardhana ruled for nearly one year and was too young to leave a son to succeed him.

3. Harsha Vardhana 664—704 V.S.

The ministers and nobles of the court hesitated for a time to offer the crown to Harsha but on the advice of Bhandi, a slightly senior cousin, who had been educated with the young princes requested

Harsha to undertake the responsibilities of the state. Harsha was also reluctant to assume the title of a king and styled himself at first as Prince Siladitya. These facts indicate that some obstacle stood in the way of Harsha's claim to the throne. The Chinese work entitled Faug Chih represents Harsha as administering the Government in conjunction with his widowed sister as regent on her behalf. Hieun Tsang described Harsha (Siladitya) as being of a Vaisya caste although he seems to have taken rank as a kshatriya. Harsha did not stand forth as avowed king until 670 V.S. (612 A.D.) when he had been six years on the throne. It appears that his elder brother, Rajya Vardhana, and sister, Rajayasri, were born to the principal queen and Harsha was born to a Vaisya wife. After Rajya Vardhana's death, his widowed sister Rajayasri became legal heir to the throne. Harsha being an illegitimate son (a Vaisya) ruled on her behalf.

Harsha in all haste set out to find out his widowed sister even at the cost of permitting the escape of his brother's murderer, and succeeded in tracing her in the depths of the Vindhyas when she was on the point of burning herself alive out of despair. Sasanka escaped with little loss to Bengal. His kingdom became subject to Harsha at a later date.

Harsha, after recovering his sister, devoted himself to a regular scheme of conquest. He possessed 5000 elephants, 20,000 cavalry, 50,000 infantry, with which he overran the whole of Northern India. In a period of six years the whole of the Gangetic plain, the whole of Bengal and Eastern Malwa or Ujjain came under his rule. After these victorious wars, he was crowned king in 670 V.S. (612 A.D.)

About the year 678 V.S. (620 A.D.) Harsha set out on a conquest to the Deccan with all his force selecting the best generals from all countries in the north. But he was repulsed by Pulakesan II, the greatest of the Chalukya Dynasty who raised himself to the rank of a paramount king of the south as Harsha was of the North. The king of the Deccan guarded the passes on the Narmada so effectively that Hasha was compelled to return.

Harsha next turned his arms against Dhruvasena (Dhruvabhata), king of Vallabhi, in Saurashtra (Kathiawar) who held Molopoo, (western Malwa west of the Chambal river) Anandapura, and Cutch also under his rule. Dhruvasena fled into the dominions of the Raja of Bharoach (Broach Dt), who probably had the support of the Chalukya monarch but was compelled to sue for peace accepting the hand of Harsha's daughter in marriage and to be content with the position of a vassal. This event seems to have occured in about 693 V.S (635 A.D.). Harsha's

empire extended from Kutch and Saurashtra in the west to Bengal in the east and from Himalayas to the Narmada.

Harsha was a patron of learning and he himself is said to have composed a grammatical work and three sanskrit Dramas-Nagananda, Ratnavali, and Priyadarsika. Bana, the chief of the poets, living at his court wrote Harsha Charita, the history of the king's reign.

In the year 699 V.S. (641 A.D.) Harsha sent a Brahmin envoy to the Emperor of China who returned in 701 V.S. (643 A.D.) accompanied by a Chinese mission bearing a reply to Harsha's despatch The mission returned to China two years later.

In the year 701 V.S. (643 A.D.) Harsha fought his last campaign against the people of Ganjam probably after the death of the Chalukya monarch, Pulakesan II in 699 V.S. (641 A.D.), his southern rival. Next he returned towards Kamarupa or Assam and made an alliance with the king of the country, Kumara or Bhaskara Varman by name. In Bengal he met Hieun Tsang, the chinese traveller, who accompanied Harsha to Kanouj. A great assembly was held at Kanouj and several Buddhist ceremonies were performed. When such ceremonies ended, the temporary monastery caught fire and was destroyed to a great extent but when the king intervened in person, the flames were stayed. During the confusion, a fanatic armed with a dagger rushed upon the king and attemped to stab him. The fanatic confessed that he was instigated by some heretics to do the deed. Certain Brahmins on being put to torture were compelled to confess that in order to gratify their jealousy, they had fired the the tower by means of burning arrows and hoped to slay the king during the confusion. The alleged principals in the plot were executed and 500 Brahmins were sent into exile.

Harsha next proceeded to Prayag (Allahabad) with his Chinese guest and held a great assembly on the sands where the Ganges and Jumna met and distributed presents to the poor and needy as well as to the religious people. Hieun Tsang was then permitted to depart being given gifts on a liberal scale and escorted by a Raja as far as Jalandhar in the frontier. He then took another escort and reached China in 703 V.S. (645 A.D.)

Harsha's ancestor, Pushyabhuta, was a worshipper of Siva. Harsha's father used to worship the sun God. The elder brother and Harsha's sister were Buddhists. Harsha worshipped the three gods Siva, Sun and Buddha but in later years became a Buddhist entirely. Though Hinduism was gaining ground from the days of Sankara over Buddhism and Jainism, all the three religions existed peace-

fully together and the state was above all the religions with exceptions here and there.

Sasanka, the king of central Bengal, a devout worshipper of Siva, hated Buddhism. He dug up and burnt the the holy Bodhi tree at Bodhagaya, broke the stone marked with Buddha's foot prints at Pataliputra and carried his persecutions to the foot of the Nepalese hills. The Bodhi tree was replanted by Purna Varma, the local Raja of Magadha, the last descendant of Asoka.

Several historians say that Hinduism has driven out Buddhism from the land of its birth. This is far from the truth. When the Arab armies conquered Sind in 712 A.D. the ruler was a Buddhist who sheltered 10,000 Buddhist monks in his capital. A vast number of Buddhists existed in Northern India till the Mahammadan conquest (1200 A.D.) During the Mahammadan rule most of the Buddhists and Jains easily became converts to Islam while some returned to the Vedic religion in order to withstand the attacks of the Muslims along with the followers of the Vedic religion. Hence large numbers of Muslims are found oniy in Buddhist provinces like Bengal, Behar, Kashmir, Punjab, North west Frontier and Sind.

4. Arjuna 704—705 B.V.

In 704 V.S. (646 A.D.) Harsha died leaving no heir. A minister called Arjuna or Arunaswa

usurped the throne. In the same year the emperor of China sent a second mission to India under the head of Wang Hiuentse with an escort of 30 horsemen. Arjuna, the new king of Kanouj attacked the Chinese mission and massacred the members of the mission. Wang Hiuentse and one of his colleagues escaped into Nepal by night.

The King of Tibet Srong-tsan-gampo, who married a Chinese princess gave shelter to the fugitives and supplied them with a force of twelve hundred picked soldiers and seven thousand Nepalese horsemen, Nepal at that time being subject to Tibet. With this small army Wang Hiuentse besiezed Tirhut, the capital of Arjuna, and stormed the city. Arjuna fled and having collected a fresh force offered battle but was defeated and taken as a prisoner to China. This event occurred in 705 V.S. (647 A.D.)

Wang Hiuentse once more visited India in 715 V.S. (657 A.D.) He entered India through Nepal and after visiting several Buddhist sacred places returned home through Kapisa (Northern Afghanistan) by the Hindukush and Pamir route.

THE END.

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ERRATTA.

Page.	Line.	For.	Read.
16	15	Jumna	Delhi
18	15	west	North
18	16	Chambal	Mathura
24	13	Mathew	Zenesis
32	2	also in the	also the
32	18	mountain	mountains
32	22	un	or
39 item 11	6	whose boasted	whose inces boasted
64	Below ancient period insert heading "Danavas"		
"	Above Hiranyakasipa insert heading "Daityas"		
"	Above Purandara insert heading "Devas"		
66	14	second wife	third wife
79	10	Angad	Angada
80	14	Savrashtra	Saurashtra
125 verse 22 line 1		"सुतस्तस्य संयास्यति"	"सुतंस्ताप्यसयास्यति"
129 verse 23 line 2		क्षेमधर्म	क्षेमधर्मा
137	18	घटोत्कचसप्तस्य	घटोत्कचगुप्तस्य
144	17	114—4—0	144—4—0
144	20	1876—4—0	1906—4—0
185	16, 17	Gantimiputra	Gautamiputra
190	11	read "Purna Nadi" at the end of 12th line	
192	2	258—251	258—251 B.V.
200	24	(155)	(155 B.C.)
204	19	313 B.V.	in 313 B.V.
204	23	on	in

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